

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Pastor's wife leaves mark on Korean prison

SEOUL, South Korea (BP) — Handcuffed with her arms crisscrossed over her chest, Ohm Hyun Suk heard the heavy steel doors of Seoul Prison slam behind her, shutting off the world she knew.

Jailed after a fire devastated the Baptist church kindergarten she supervised, Ohm crossed into another world — a world of murder, drugs, treason. In prison she was not a pastor's wife, or a mother of three children, or a kindergarten principal. She was just like everyone else: a common criminal.

She was alone, cold and afraid. But instead of giving up, Ohm resolved to make the prison her place. By the time she was released three months later, more than 200 women had professed faith in Christ through her testimony. She had trained many of them to share their faith. Prison officials lamented her release because of the positive influence her life had on the other prisoners.

Reflecting on the experience, Ohm said she believes God gave her the opportunity.

When her husband, Han Myung Guk (David Han), became pastor of Seoul Memorial Baptist Church, Ohm set out to rebuild its kindergarten into a model program with six teachers and 150 students. She taught Bible to the students' mothers, and 30 accepted Christ as Savior and began to share their faith.

Dreaming of the future, she told her husband that one day she would like

to work in prisons. Just a week later her words became prophetic. The kindergarten caught fire Oct. 16, killing six children and injuring 23 others while the couple was out of town at a Christian retreat.

Rushing back to Seoul, the two agreed someone would have to take the blame. In Oriental tradition, that person likely would go to jail. As pastor, Han declared he would accept the consequences, but Ohm wouldn't hear of it.

"I'm the responsible person, and I'll take the punishment," she said. "You take care of the family and the church. It's right that I do this." Back in Seoul that night, Ohm turned herself in at a police station. She carried only her Bible. Because she accepted full responsibility for the fire, the police released two kindergarten teachers they were holding.

Ten days later, she was transferred to a cell in Seoul Prison. She was surrounded by seven other women. None were Christians.

"They were women with very frightening looking faces," Ohm recalled. One woman had killed her baby. Another was a drug addict. Another was a thief. One had sold women into slavery. Still another was an accused traitor.

Ohm soon met Im Soo Kyoung, who made headlines last summer when she traveled illegally to North Korea to attend an international pro-communist student rally.

Ohm wanted to tell Im about Christ but became ill before getting the chance. The prison food wasn't very good, and she couldn't eat much. With little heat in the dead of winter, her feet were frostbitten.

When she became too sick to speak, all she could think to do was embroider Acts 16:31 on her towel: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." She draped it around her shoulders, wearing the Bible verse on her back.

But she couldn't evangelize in prison, a guard told her. He took away the towel and tried to rip it, but it wouldn't tear. He threatened to put Ohm into solitary confinement, but didn't. She began to get well.

The drug addict, Pyon Ok Nan, frightened Ohm the most. But Ohm forced herself to look straight at Pyon, smile and be friendly. Ohm always read her Bible, prayed or talked about Christ to the other women. She read the New Testament through 25 times. These actions irritated Pyon so much that she later admitted she wanted to hit the Christian woman.

But Pyon developed a skin rash all over her body. She scratched so much that after 11 days her body was covered with bloody sores.

"One night I woke up and went to her, and she was also awake," Ohm remembered. "I told her that God loved her and witnessed to her. She broke down and cried. She prayed to accept Jesus as her Savior."

The rash was gone by morning, Ohm said. So were the sores. Pyon was so happy she ran to the exercise yard and yelled to all the women there: "God lives! Believe in the Lord!"

Back in the cell, Ohm and Pyon sang hymns Ohm had taught her cell mates. The others joined in. Soon inmates in other cells sang along.

From that time on, things began to change for Ohm. Guards who had treated her harshly softened their approach. They allowed Ohm to have Bible studies and worship services in her cell. More than 30 women attended this "church."

"We cried, and we repented," said Ohm of their worship. "We even thought those times were a little bit like heaven."

Ohm's cell was like a revolving door; women came and went. High inmate turnover gave her constant opportunities to share her faith and reach many women, even an uncontrollable one she said God freed from demonic possession. Her reputation spread. The warden even made a special request of her — to visit Kang Young Li, who had been on death row three years for killing her husband. The death threat hanging over Kang had caused a deep depression.

Ohm discovered that a Korean Baptist pastor had visited Kang earlier, and she had accepted Christ. Ohm had memorized a gospel with God," a gospel fact she had memorized. Kang still

does not know when she will die but was encouraged by her new friend and told her she wanted to spend what time she has left as a witness for God. Ironically, Kang now shares her faith with Im Soo Kyoung, the one Ohm had wanted to contact before becoming sick.

Just as abruptly as Ohm was placed in jail, she was released. Prison officials simply told her she was paroled and could leave. A hasty call to her pastor husband brought more than 100 church members to the prison gates to celebrate her release.

She had lost a lot of weight and had some frostbitten toes, but was in relatively good condition. She had survived the world of Seoul Prison, and left her mark on it.

Back in her own world, the tragic consequences of the kindergarten fire had not changed. Children had died, others were seriously burned and the kindergarten was closed. Tears well up in Ohm's eyes when she talks about it.

But the prison experience has changed her forever. God has given her a new commitment and opportunity, she said. She wants to be South Korea's first woman chaplain to women prisoners.

"The door is opened to me to witness to women prisoners through this experience," Ohm said. "I want to have a ministry going into other prisons around the country and working with women prisoners."

## Baptist water project pumps up new believers

CHAMBUTA, Zimbabwe (BP) — A water system for a new refugee camp in Zimbabwe already has produced 35 Christians and a church — even before the refugees started arriving.

The government of Zimbabwe asked Baptists to fund and build a system to supply clean drinking water to the new camp for Mozambican refugees in southeastern Zimbabwe. The Baptists agreed — with one eye on humanitarian needs and another on opportunities for evangelism.

Richard Cockrum, a Southern Baptist volunteer from Afton, Tenn., headed up the 30-month project. Last November, Southern Baptist missionaries in Zimbabwe turned over the system to the government. It included more than 10 miles of pipe, 24 well points in a riverbed for a year-round supply of water, and a 500-cubic-meter reservoir tank for a filtered water supply.

Each refugee homestead in the camp — which will have a projected population of 20,000 — now has access to clean drinking water.

That's a good deal for \$300,000 in Southern Baptist aid, missionaries said. But the better deal had nothing to do with economics. Some mis-

sionaries described it as moving from water pipes to "living water."

A local Baptist pastor, Daniel Muzenda, began visiting the construction camp with Cockrum and some Baptist employees who wanted to share their Christian faith.

As they spoke of the gospel, the contract laborers listened, although only one man publicly declared his new faith in Christ during the first round of visits. But in the following weeks, other men became believers and began asking if they could meet on Sundays for worship.

When Muzenda arrived for the first service, he found the men had brought their families with them. Others not employed on the project began to notice the impact of the gospel on the families. For example, one community leader in the area listened to the Christian message without response — but two of his wives accepted Christ as Savior.

The new Christians already have begun seeking government permission for a plot of land on which to construct a permanent church building.

And 35 people have been baptized in the very river where they dug wells.



## Clarke College singers prepare for tour

Clarke College Singers are pictured, L to R, back row: David Fedrick, Jackson; Lee Youngblood, Hickory; Mike McIlwain, Silas, Ala.; center row: Terry McNaly, Philadelphia; Diane Gornillion, Union; Gina Godwin, Newton; Jimmy Martin, Newton; front: Misty Smith, Newberry, Fla.; Meg Griffin, Jackson; and Debbie Risher, Morton; and Mrs. Marian Thornton, accompanist. Clark Adams, chairman, Department of Music at Clarke, is director of the group. The Singers are now

preparing for spring tour in April which will include performances at Loveless Park Church, Bessemer, Ala.; Belmont Church, Calhoun, Ga.; Hopewell, Hickory, and First Church, Newton County; Dry Creek Church, Mendenhall; Bethlehem Church, Pinola; Pine Grove Church, House; and Fifteenth Avenue Church, Meridian. The Singers are in demand throughout the year for banquets, church services, and taped TV performances.



# Editorials . . . by Don McGregor

## The help of the Czechs

A bit of nostalgia was experienced by the editor during a Washington briefing for Baptist state paper editors. It was occasioned by the visit with the editors of Joe Schlesinger, a native of Czechoslovakia who is now a correspondent with the Canadian Broadcasting Corp. Schlesinger is old enough to remember and to have experienced some of the horrors of the Nazi occupation of his country.

In fact, if I am not mistaken, he mentioned in private conversation that his parents had died in a concentration camp. He is Jewish. His parents sent him to North America when he was 11 years of age.

As he talked about his land, memories flooded my thinking. I explained to him that I had been an unwilling guest of the German Army during World War II, and when it was over I had walked out of the Sudeten Mountains from a town called Kamnitz into Czechoslovakia as I crossed the Elbe River at Litmeritz. Those are German spellings and not the way the names of those cities are spelled now.

The Czechs found me as I crossed the river, and for almost two weeks took care of me until I could get to an American installation at Pilsen, Czechoslovakia.

I told him that I have had a warm spot in my heart for the Czech people since that time because of the way they took care of me.

I was ragged and dirty, had worn the same clothes for six months, and must have been a pitiful sight. But they fed me and furnished transportation and shelter. They were life savers.

He responded that he was sure that they had a warm spot in their hearts for me also because they knew what I and others like me had done for them. Frankly, I had not thought of

that. It was a touching moment.

The visit with Schlesinger, with President George Bush, with Supreme Court Justice Harry Blackmun, and with many others made the briefing trip a very worthwhile experience.

I was very much impressed with each of the personalities with whom we visited, and I was impressed likewise by what I found out about the personnel of the Baptist Joint Committee on Public Affairs.

In the first place, I was impressed by the fact that Justice Blackmun would accept the invitation of the Baptist Joint Committee to have breakfast with us and visit for about an hour. It was noted that this was a rare occasion.

Blackmun turned out to be an engaging personality and a delightful speaker. He is a Methodist and is active in his church. His pastor attended with him.

I was very impressed with two young people with the Helsinki Commission who travel all over Eastern Europe in the interest of human rights. I was impressed with an assistant commissioner of the Internal Revenue Service, Robert Brauer, and with a briefing by Wayne Angell, a governor of the Federal Reserve Board. The latter person is a Baptist layman. He was almost preaching as he made his presentation, and I mentioned to him that he was almost evangelistic. I was interested in the presentation of Wilson Abney, the chief counsel of the Senate Select Committee on Ethics.

But mainly I was impressed by the high esteem in which all of these people hold the staff members of the Baptist Joint Committee on Public Affairs. Brauer, the tax man, even con-

sulted with Oliver Thomas, the BJC general counsel, at some points in his presentation.

Thomas, by the way is recovering from a severe bout with peritonitis brought on by a ruptured appendix.

The Baptist Joint Committee staff is highly regarded in Washington, and it is able to accomplish almost amazing things because it is well known, because of its integrity, and because it has been there for 53 years and works hard. Those folks know what they are doing. It must be said that any other entity that might try to do the same job that is being done by the Baptist Joint Committee would be woefully behind and would have to spend years coming to the point of being able to function with the ability of the Baptist Joint Committee.

Another very impressive facet of the briefing was a visit to the Soviet embassy. Our hosts were Vladimir Belyakov, the first secretary of the embassy, and Boris Malashov, the press secretary. This was a delightful occasion, and the Russians are charming hosts. The building is beautiful. It was built by inventor George Pullman (who invented the Pullman railroad car) for his daughter, but she never lived in it. The Russian government bought it in 1903. The large hall where we were had a great deal of gold overlay.

The Russians have built a new embassy, but they will not be allowed to move into it until the United States moves into our new one in Moscow, the one that had to be rebuilt because of so much electronic surveillance equipment in it.

This was the second of the Baptist Joint Committee Washington briefings that I have attended. Both were very valuable experiences.

## As time runs out

The legislative session appears to the outsider to be much like a close basketball game. As the time runs out, the action becomes frantic. All sorts of mistakes are possible as the players try to get in as much scoring as possible.

And a House and Senate negotiating team made a mistake late last week. They proposed a tax on video poker and bingo as a means of financing education reforms.

At first blush, one might say that if people want to play those games, why not legalize them and tax them for whatever income would be available? The biggest problem is the same as it is with lottery. They are not legal. The question should be asked, why legalize something that is considered to be wrong in order to get money for educating children? That would educate the children, all right. The lesson would be that anything is all right as long as the cause is worthy enough. "The end justifies the means," is the way that it is usually stated. We don't believe that, but the Legislature is about to take the concept into consideration.

The Senate all along has been holding out for a tax increase to fund the education reforms. We need to support the Senate in this. Taxes are the only sure and reasonable way to provide for education.

Video poker and bingo are illegal. They will have to be made legal in order to tax them. If they are legalized, then lottery, pari-mutuel betting, and other forms of gambling are not far behind. It would all be done in the name of education reform and a boost to the economy. Taxing gambling, however, is an ineffective way to raise money. Lots of money floats around gambling sites, but it is not new money. It's the money that has been there all along; except with gambling, a lot of it is spent to get the operation into action. And with a lot of available money on the scene, a lot of people

who want some of it in any way they can get it also will be on the scene.

Perhaps the economy would be benefited for a time; but the schools, no doubt, would lose money. Experiences point out that when taxes from such efforts as gambling are supposed to be used to finance education, money from other sources that should be used are diverted into other causes.

And gambling is not a guaranteed, steady source of income.

Remember the legalization of liquor? How much of that money is going into education? It was supposed to solve our education woes. Why do we need to tax gambling? Why not let liquor take care of it?

It would be well to get in touch with legislators. In all the rush and confusion of the end of the session, a bill was passed legalizing riverboat gambling. This bill was noted in the Baptist Record on Feb. 8, but legislators waited until the session was almost over and confusion had set in to get it passed.

Of all Mississippi River states, only Iowa and Illinois have okayed riverboat gambling. To a great extent, except for parts of Missouri and Wisconsin, they are across the river from each other. Our neighbors haven't passed it.

The specter of the riverboat gambler is likely to be one that will be haunting us over this one. Rep. Roy Dabbs has a letter in this week's issue of the Baptist Record stating what he has said before, that if Baptist people would get in touch with their legislators, these bills would not be passed.

And now the lottery is rearing its head again. The House is set to discuss authorizing a lottery, even though it would take a constitutional amendment, and the deadline is passed for such consideration.

Deadlines don't mean much at the Capitol.

stead of, "Lord, what would you have me to do?"

Jesus did not condemn Martha. He was not rude nor harsh. He lovingly taught her. Even when we are his we can slip into an unchristlike attitude.

There was not a "root of bitterness" in Martha's words. Only a SEED of bitterness. Jesus saw that seed and other bad seeds that were trying to take root. Some of them were impatience, complaining, self-effort, lack of acceptance, lack of faith, lack of submission (I'm in charge here!), pride, self-pity, self-importance, and self-justification, to mention a few.

Jesus had always cared for the food needs of those who came to him. Martha didn't have to do it all by herself. Jesus was there. Just a little while before he had multiplied five loaves and two fish to feed 5,000 people.

"Martha! Martha! You don't have to do it all by yourself. I'm here. I'll help. But I have to help my way. You come listen to me, then we'll eat."

On this visit, Jesus was on his way to Jerusalem to face a hostile crowd. Mary sensed an urgency in his voice, in the expression on his face, in the way he talked, and in the words he spoke. He was not saying that food was not important, only that the most

important thing was to hear him.

In this close, precious fellowship at Martha's home, the attitude of, "I'm having to do it all by myself," and "Why don't you make them help me?" was about to destroy that close fellowship.

This destruction can take place in any family when this attitude is permitted to prevail.

The most destructive part was that obedience was mislabeled. Mary was not lazy. She has obediently sensitive to her Lord. Martha implied that she was lazy, that Jesus should correct her!

Christians often mislabel each other's actions. "Lord, stop them, correct them, tell them to help me!"

Later in Jesus' public ministry, when he was sent word that Lazarus, Martha's brother was sick, the Word clearly states in John 11:5 (NIV) "Now Jesus loved Martha, and her sister, and Lazarus."

It was to her that he said, just before he raised Lazarus from the grave, "I am the resurrection and the life; he that believes in me shall live even if he dies and everyone who lives and believes in me shall never die" (NIV) John 11:25-26.

From this we know that Martha let (Continued on page 4)

## Guest opinion . . .

## The better way

By Ruby Buckley

I searched Luke 10:38-42 again. The application of this scripture had left me feeling partly guilty and partly angry. Why was I so uncomfortable?

My most accurate place for finding the answer would be in God's presence, looking squarely at the Word. I prayed, "Lord, there's a message for me in this account of your visit to Martha's home. But I don't think the message is for me to feel guilty because I'm not always cooking and serving or guilty because I'm not always sitting at your feet. Please teach me your way so I can walk in it."

Carefully and objectively I read the Word in the New International Version like I was reading it for the first time. New insight came.

Martha wanted to serve God. She loved Jesus. She referred to him as Lord. But her words revealed her

heart attitude at that moment.

"Lord, do you not care that my sister has left me to do all the serving alone? Then tell her to help me" (NIV) Luke 10:40.

I closed my eyes as I meditated on that verse in an effort to mentally capture the scene. Bustling, happy, competent, always-in-charge, gracious Martha, momentarily changed from servant to complainer.

Her home was a favorite spot for Jesus and his disciples. It was a place away from the crowds where joyous and genuine caring and sharing were experienced.

Today, however, her words reveal impatience in her heart. The visit may have been earlier than expected. Maybe the bread did not turn out right, or the gravy had lumps, or the dessert looked squashed. How well we

can identify with her in the pressure she felt.

In this momentary crisis there is a danger all Christians need to see. I will call it the "Service Syndrome."

Jesus is present, but his place is to be impressed by our activity, our request, our complaints. We want him to tell people to help us. For the moment, he is not Lord of our lives, we are!

As Martha prepared to serve this one she loved, she complained about two things.

She complained about his CARE. "Lord, do you not care that my sister — or brother, or children, or husband, or wife, or parents, or friends, or neighbors, or other Christians have left me to do all this alone?" Does that sound familiar?

She complained about His WORDS. "Jesus, you tell them to help me." In-

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# RTVC documentary wins Angel award

FORT WORTH, Texas (BP) — The Southern Baptist Radio and Television Commission's television documentary "China: Walls and Bridges," which last year won an Emmy from the Academy of Television Arts and Sciences, has received a new award — a Silver Angel.

The documentary was a winner in the 13th annual International Angel Awards presented by Excellence in Media, a non-profit Los Angeles organization that honors creators of media that are deemed to be outstanding and to have high moral, spiritual or social impact.

The documentary, produced by the RTVC staff in China, explores the re-emergence of Christianity in China. First aired over the ABC television

network, it recently had its cable debut on the RTVC-sponsored ACTS television network.

Yue-Sai-Kan, who produces and stars in a television program that enjoys popularity in China, narrates the documentary.

A native of China and now an American citizen and New York resident, she captures the essence of Christianity in "China: Walls and Bridges" with her words:

"It seems to many that it is the bridge... not the wall... which symbolizes China's current journey through time. The people of China are building bridges: from the past to the future, from one culture to another, from the things of earth to the things of heaven."

## Missionary associate role now open to more Baptists

RICHMOND, Va. (BP) — Prospective missionaries have responded positively to a new policy that opens Southern Baptists' foreign missionary associate program to a larger group.

"The response to the changes from a number of prospective missionaries was almost immediate," said Bill Morgan, director of the Southern Baptist Foreign Board's missionary enlistment department. "They've all been pleased with the changes."

The qualification changes, approved by board trustees Feb. 15, lower the minimum age for missionary associates to 24 and allow vocational skills and experience to supplant formal education in some cases.

They also allow the spouse of a person with the primary missionary assignment — for example, the wife of a preacher or the husband of a nurse — to qualify for service without formal education beyond high school when other requirements are met. A substitution of experience for education also may be allowed in some primary assignments, such as mis-

sion office secretaries, builders, or even pastors who have many years of experience but lack the normally required master of divinity degree.

Missionary associates work on four-year, renewable terms. The missionary associate program seeks people with existing skills for limited-term assignments in foreign missions, whereas the career missionary program emphasizes preparation for work that spans a person's career.

## HMB enlisting witnesses for New Orleans project

ATLANTA (BP) — Organizers of the "Sharing Hope with Greater New Orleans" project now are recruiting 3,000 people willing to share their Christian faith with residents of the host city for the 1990 Southern Baptist Convention annual meeting.

More than 600 pastor-teachers already have responded to a request for 250 people to lead training sessions for the door-to-door witnessing effort in New Orleans June 8-9, according to officials of the Home Mission Board.

Southern Baptists will gather in New Orleans June 12-14 to conduct business and hear reports from their agencies and institutions. As a precursor to that event, the Home Mission Board and Louisiana Baptist Convention are planning an evangelistic blitz in the city similar to the door-to-door witnessing done during last year's Las Vegas, Nev., convention.

Through last year's effort, nearly 1,000 people made professions of faith in Jesus Christ.

This year, the emphasis is on both training and sending witnesses, said Howard Ramsey, HMB personal evangelism director.

Ramsey had issued a request for 250 pastor-teachers to lead evangelism training sessions in Louisiana churches the weekend before the convention. More than 600 pastors responded to his request.

From those 600, workers at the Louisiana Baptist Convention will select volunteers to lead the training sessions in participating churches, Ramsey said. Those selected will be notified by letter and given details about where to report.

Those not assigned as teachers still are needed to participate in the door-to-door witnessing blitz, Ramsey said: "We are encouraging everyone

to join us in knocking on doors, whether they are selected as teachers or not.

Obviously, there are only so many positions for pastor-teachers, but we hope that won't keep any pastor from being a witness in New Orleans."

The 600 pastors have committed to bring another 1,800 people with them.

(Continued on page 5)

## State volunteers prepare lunch

The Mississippi Baptist Disaster Relief Unit is working in the flooded area of Southeast Alabama, preparing food for rescue workers and victims. More than 3,700 were left homeless by flooding and nine were drowned. Here, the team is preparing 300 sandwiches for delivery by the Red Cross to the victims. Most of the meals prepared by the Mississippi volunteers were hot meals. Between arrival in the Elba/Daleville area on March 21, and Monday evening, the crew served about 8,600 meals. As victims return to their homes for cleanup, they are needing help in cleaning out the debris left by the flood, said Tim Nicholas, Communications director for Mississippi Baptists. Any Mississippi Baptist willing to help should immediately contact his or her local director of associational missions. Volunteers need to carry basic cleanup equipment (gloves, water hoses, flat face shovels, crow bars, and push brooms), sleeping bags, and appropriate clothes including boots. Food will be provided by the various disaster feeding units. Churches in the area will be used for lodging. Volunteer cleanup groups need to report to the Alabama Baptist Disaster Relief Van in downtown Elba for coordination of work crews, Nicholas added.

The Second Front Page

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## 'Here's Hope' revivals begin with expectation

ATLANTA (BP) — Southern Baptists nationwide launched a six-week period of simultaneous revivals March 18 with expectations for results and momentum built by a national media blitz.

Between March 18 and April 29, about 80 percent of the denomination's 37,000 churches will host revivals with the theme "Here's Hope. Jesus cares for you." The simultaneous revival emphasis is sponsored by the Home Mission Board.

The board hopes Southern Baptists nationwide will lead 175,000 people to faith in Christ, start 1,000 new churches, and distribute 15 million pieces of scripture during this year's simultaneous revivals.

This year marks the eighth time the board has sponsored simultaneous revivals in Southern Baptist churches. Previous revivals were in 1950, 1951, 1955, 1959, 1964, 1969, and 1986. The 1986 revivals carried the theme "Good News America: God loves you."

During the "Good News America" revivals, Southern Baptist churches recorded 145,000 professions of faith with 103,000 baptisms. Seventy-seven percent of all SBC churches participated.

Prior to this year's revivals, a national media campaign on the "Here's Hope" theme began with advertisements in magazines and newspapers and on local radio and television stations.

For more than a month, churches have jammed the board's customer service center phone lines with orders for "Here's Hope" products such as marked New Testaments and

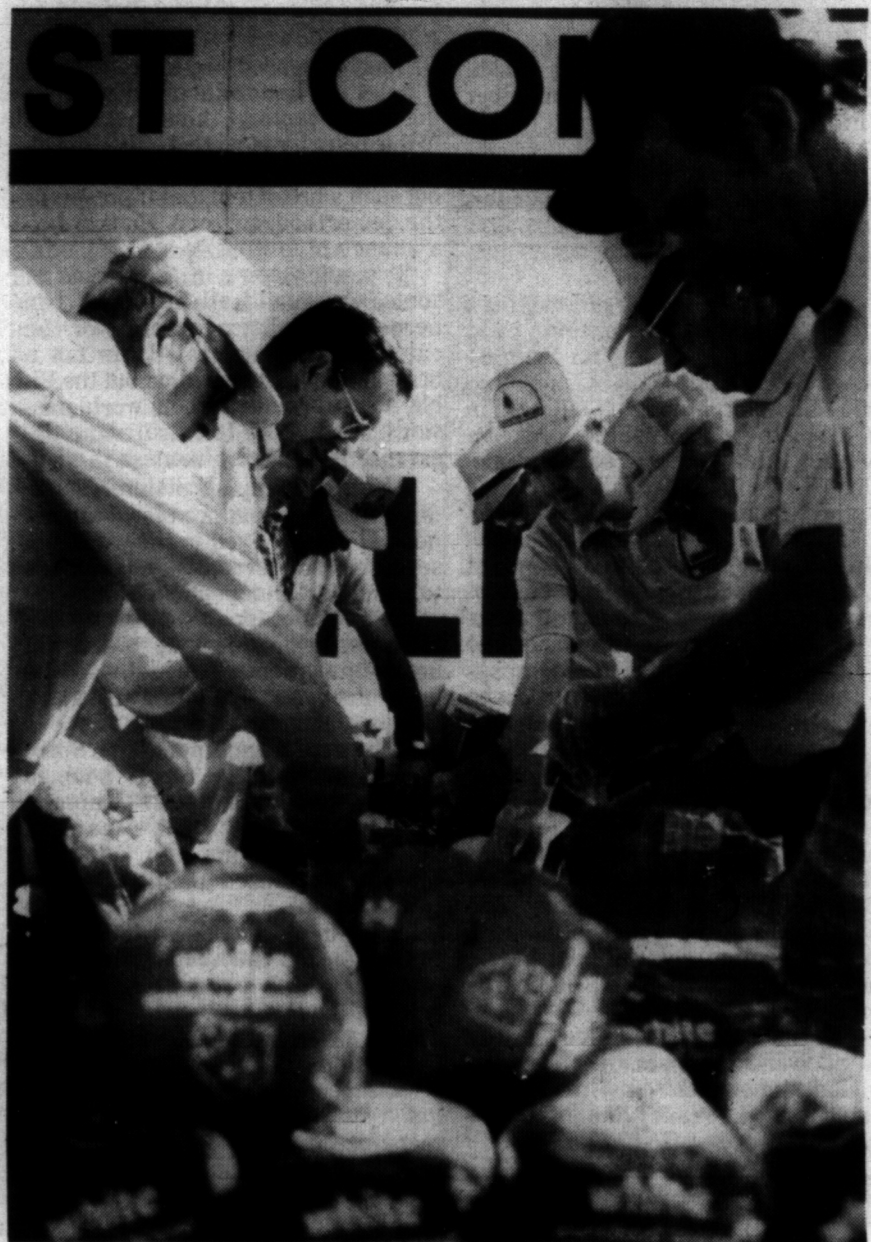
evangelistic tracts. The board has added extra telephone lines and temporary workers to meet the crunch, said Director of Marketing Jerry Wolverson.

Callers who cannot get through on the "Here's Hope" order line — (800) 346-1990 — may use the board's regular customer service line: (800) 634-2462, Wolverson said.

As of March 12, more than 1 million "Here's Hope" items had been shipped to churches from the customer service center in Atlanta.

As the revivals started nationwide, churches began to report a variety of victories, ranging from unusually high attendance to restoration of broken fellowships to large numbers of professions of faith in Christ.

The board has established a "Here's Hope Victory Line" for churches across the nation to report their revival experiences. The number is 404-898-7589. Calls are received between 8:30 a.m. and 4:30 p.m. Eastern time, Mondays through Fridays.



## Education body sets dates for open discussions

The Mississippi Baptist Education Commission has structured a series of meetings across the state for the purpose of discussions relating to Christian higher education in the state.

Ron Kirkland, pastor of First Church, Amory, and chairman of the Education Commission, said all persons who have questions or insights regarding higher education in Baptist colleges in Mississippi should attend one of these meetings to discuss these matters with the Education Commission.

The meetings are a part of the Mississippi Baptist study on higher education.

All of the meetings will be in Baptist association offices beginning at 7 p.m. One will be in Tupelo on March 29. Others will be in Batesville, April 3; Columbus, April 5; Jackson, April 10; Greenwood, April 12; Meridian, April 17; Hattiesburg, April 19; and Gulfport, April 24.



# Fuller says Bisagno plan has 'refreshing potential'

ROANOKE, Va. (BP) — A proposal for a new Southern Baptist coalition "of those committed to a perfect, infallible Bible," has received the support of Charles Fuller, who was chairman of the Southern Baptist Convention Peace Committee.

Fuller, pastor of First Church, Roanoke, Va., wrote in his church newsletter March 17 that the plan, first proposed in February by John Bisagno, pastor of First Church, Houston, has "refreshing potential."

Bisagno, calling for "all those who believe in a perfect, infallible Bible to stand up and say so," linked his "historic" new coalition of inerrantists with the announcement he will nominate Morris Chapman, pastor of First Church, Wichita Falls, Texas, for the presidency of the SBC at its annual meeting in New Orleans.

The public announcement of Chapman's candidacy came during the annual pastors' school at First Church, Jacksonville, Fla., where current SBC President Jerry Vines is co-pastor. Chapman was introduced and endorsed by Adrian Rogers, pastor of Bellevue Church, Memphis, Tenn., whose election in 1979 signaled the start of the "conservative" movement.

While Fuller gave support to Bisagno's plan, he stopped short of endorsing Chapman for the presidency.

Two other pastors who in the past have avoided overt involvement in SBC politics — including another member of the SBC Peace Committee — publicly announced they support both Bisagno's plan and Chapman's candidacy.

They are Joel Gregory, pastor of Travis Avenue Church, Fort Worth, Texas, and Peace Committee member Jim Henry, pastor of First Church, Orlando, Fla.

"I am convinced most Southern Baptists, like myself, are weary of this struggle," Fuller wrote of the 11-year "conservative/moderate" battle over control of the SBC.

"I have not been part of a political coalition or counter coalition; I am not now, nor do I seek to be. I simply yearn for a widened tent of leadership and fellowship among us but held in place by the indispensable cords of a perfect Bible and a Great Commission (the command to take the gospel to the whole world)," Fuller wrote.

In speaking of the "tent of leadership," Fuller referred to a comment Chapman made in a statement following announcement of his nomination. "The time has come to enlarge the tent of our beloved SBC to encompass all cooperating Southern Baptists who are dedicated to perpetuating our allegiance to the Bible as the perfect Word from the perfect God," Chapman said then.

Some "conservative" leaders privately say they have drawn the circle of leadership too tightly, and, in Bisagno's proposal, are agreeing to be more inclusive in the appointments to key convention committees and in nomination of trustees to SBC boards and agencies.

The inclusiveness called for by Bisagno and Chapman, they point out, includes, however, only those who "hold to the inerrancy and infallibility of the Word of God."

In his statement, Fuller wrote: "His (Bisagno's) proposal has refreshing potential, presenting an alternative to one which has continued to be an

ongoing collision course. No tent of togetherness can be broad enough to house all the extremes among us, but surely the cords are long enough to include all who seriously embrace the convictions, the mission, and the spirit of the Peace Committee report, overwhelmingly adopted by the convention."

Fuller said he sees in Bisagno's plan the possibility of establishing a real center in the SBC. "During the Peace Committee days (1985-87) I kept feeling a real center would emerge, possibly from within the Peace Committee. It didn't. There have been some efforts to establish a centrist group, but I have not found in those efforts the kind of a center that did not have a periphery," he told Baptist Press.

"As I see it, with each such effort there has been a periphery attached... which I found I could not truthfully embrace. I do not believe what I view as a neo-orthodox periphery is good for our denomination's future, nor do I believe a periphery of litmus agendas can ever unite us."

The current political coalitions in Southern Baptist life — the "moderates" and the "conservatives," as they currently are labelled — "are on a collision course. They are committed to stop what they are convinced are the extremes."

The "conservatives" are trying to stop liberalism; the "moderates" are trying to stop fundamentalism, he explained. "Stopping the extremes is what motivates them," he said.

"I have been looking for something which I felt had some promise of being a true center. I think that efforts to this point have carried either the litmus agenda (of orthodoxy) or of being such a broad tent that it preserves the neo-orthodox fringe. Neither has a chance of uniting us."

"It would seem, in the minds of some, we should all fit one of two perceived political molds or be categorized as neutral. I am not a neutral. I am not neutral about the Bible, nor am I neutral about world missions. Neither am I neutral about the essentials in Christ-likeness."

"Neutrality implies disinterest, indifference, and compromise. I am not neutral. I am a dyed-in-the-wool conservative, an inerrantist, but I refuse to forfeit my independence."

While Fuller declined to endorse Chapman as president, he said he will not be "judgmental" about those who have done so, including Bisagno, Gregory and Henry.

Fuller said Recommendation Six of the Peace Committee report, adopted by messengers to the 1987 annual meeting, requests "all organized political factions to discontinue... organized political activity..."

In declining to endorse Chapman, Fuller said: "I choose to observe that request. I think it (his action) is the spirit of the Peace Committee report as well as the letter. I would not level accusations that people are violating it (with endorsements), but the request is there and I choose to recognize it and honor it."

In his March 1 church newsletter, Gregory noted, "By the deepest conviction of my life and soul, I must endorse this attempt for unity with doc-

trinal integrity." He added Bisagno's call for a "historic new day" will "bring us to an end to this controversy... a new coalition to put an end to these painful 11 years."

Gregory later told Baptist Press: "In a sense we are going to have revolution or evolution. Revolution would be to repudiate the party in power; evolution is for the party in power to enlarge the tent — to use their term — to include everyone who confesses a perfect Bible."

He said, "Dr. Chapman has promised to enlarge the tent. We will all be witnesses and jury as to what happens. We will know a year from now when the appointments are announced."

In his church newsletter in early March, Henry told the Orlando congregation: "In deciding for the first time in my ministry to speak out on a presidential election, I am doing so not on the basis of personalities but of a far greater concern, a principle, the integrity and nature of Scripture."

"Our leader must be one who will affirm the course (of the past 11 years) that will keep us off the reefs of denominational destruction, the spiritual oil spill that has polluted and practically destroyed every mainline denomination, the environmental hazard that has wasted too many lives and evangelical pursuits, the toxic waste of biblical compromise."

Another pastor, Ken Hemphill, of First Church, Norfolk, Va., like Fuller, endorsed the proposal but stopped short of endorsing the candidate.

"It is my earnest prayer that this would be the year Southern Baptists can put political rhetoric, divisive titles and character assassination behind us. I resonate with John Bisagno's call for peace now without compromise on the integrity of Scripture. I long for an end to the struggle which has burdened all loyal Southern Baptists," Hemphill wrote.

"I support an end to political factions, a move to more inclusive leadership and a more harmonious and evangelical convention," Hemphill added in a statement he prepared for release to the press. The statement did not appear in his church newsletter.

The flurry of endorsements of both Bisagno's "coalition" and Chapman's candidacy grew out of conversations initiated by Gregory and Bisagno, Fuller said.

"Joel (Gregory) called to say John (Bisagno) had a statement he wanted to share with me and some others and asked if I would listen," Fuller recalled. "Then I was asked if I would be willing to be in on a conference call with several people."

He said Bisagno read a "rough draft" of the statement in the conference call, which included Gregory, Henry, Hemphill, and Charles Carter, pastor of Shades Mountain Church, Birmingham, Ala., Fuller said.

Fuller and Hemphill endorsed Bisagno's plan but declined to endorse Chapman; Gregory and Henry endorsed the plan and endorsed the candidate; Carter, by mid-March, had issued no statement.

"After he (Bisagno) read the statement, I told him it had a refreshing potential," Fuller said, recalling Bisagno polished the statement and made it public at Vines' pastors' conference.

## Carey College revises its mission statement

Jim Edwards, president of William Carey College, announced the Board of Trustees, in its meeting on March 15, has adopted a revised mission statement for the college. The statement of purpose articulates the focus of the institution as being a "Christ-centered institution... committed to being an institution of unquestioned integrity and loyalty to the ideals of Christ demonstrated through service, daily living and in a broad scope of educational programs." Excellence in scholarship, leadership and service, developed in a program "built around the individual student" is a primary objective.

"Upon becoming interim president, I learned that throughout the constituency of WCC there was a need for a clearer understanding of the purpose of the college," said Edwards. "One of my first decisions was to appoint a Denominational Advisory Council which reviewed the mission statement and made suggestions for revision. Their suggestions were incorporated into the document, which was then reviewed by the academic leadership of the college before being accepted by the entire faculty. Finally, the Board of Trustees unanimously adopted the new mission statement. Because the process was broad and inclusive, I feel that we now have a consensus statement that defines our distinctiveness."

"During the weeks and months ahead we will be identifying new strategies and priorities that build on the new mission statement. We plan to be a model of excellence as a Christian liberal arts based institution committed to learning, faith, and service to all Mississippi Baptists and our broader constituencies in our state, nation, and the world."

The text of the revised mission statement follows:

### Statement of purpose for William Carey College

William Carey College is a Christ-centered institution of higher learning owned by the Mississippi Baptist Convention and operated through a Board of Trustees elected by the Convention. The College is committed to being an institution of unquestioned integrity and loyalty to the ideals of Christ,

demonstrated through service, daily living, and in a broad scope of educational programs. In the liberal arts tradition, the college seeks to provide a meaningful education with an emphasis on undergraduate and graduate programs in an atmosphere conducive to personal growth and the development of excellence in scholarship, leadership, and service.

The college commits itself to the following objectives:

- To prepare individuals for leadership in the denomination.
- To promote the practice of Christian principles.
- To provide an atmosphere in which persons of different faiths, cultures, and nationalities can be challenged intellectually, and also can develop spiritually, morally, emotionally, socially, and physically.
- To emphasize the cultural values of the arts and sciences.
- To teach effective communication skills.
- To stimulate critical thinking.
- To require a high level of scholarship.
- To nurture an appreciation of the fine arts.
- To provide basic professional training in selected areas.
- To develop responsible leaders and citizens who assume productive lives of service in the broader human community.
- To affirm lives of service in the broader human community.
- To affirm our Baptist heritage and namesake — William Carey — by cooperating and working with our churches in carrying out the Great Commission.

The entire program of William Carey College is built around the individual student. The college seeks to enhance intellectual and spiritual values and to create a sense of social obligation. The primary aims of faculty and staff are to provide for each student effective instruction, proper example, judicious counsel, and loving concern. In striving to reach these objectives, William Carey College seeks to have each individual within the college community — students, faculty, and administrators — attain his or her highest potential.

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## The Better Way

(Continued from page 2)

the gentle breeze of Jesus' love blow those bad seeds out of her heart and mind and she ceased some of her "much preparation."

The dangerous seed of false guilt was blown from Mary's heart and mind with that same gentle breeze. She probably did move to help Martha after they both listened to Jesus.

Family love and respect were kept intact because Martha received her correction by hearing Jesus. He freed them to be themselves and to accept each other.

He had shown them his better way. Thank you! Thank you, Lord!

Ruby Buckley lives at Prentiss, MS

Do not push forward a wagon; you will only raise the dust about yourself. Do not think of all your anxieties; you will only make yourself ill. — Shih King



# Insurance increases send Baptist ministers reeling

By Tim Nicholas

Southern Baptist ministers are reeling from increases in medical insurance premiums.

The answer lies in the churches themselves, though, not in changing companies.

Cost of coverage through the Annuity Board's Church Comprehensive Medical Plan as administered by Aetna, went up in January and further increases are likely in the middle of this year. Virtually every insurance carrier is going up, not just Aetna, though.

The cost increases of David Norris, pastor of Wayside Baptist Church, Scobey, may be typical. For Norris, who only has one dependent, his wife, who has other insurance, his cost went from \$158 to \$193 on Jan. 1. This month, he turns 55 and his cost goes up another \$21 per month to \$214.

The Annuity Board warned in a letter dated Nov. 21, 1989, after most church budgets had been adopted, that "an additional 10 to 15 percent increase could be necessary July 1, 1990." The new rates were only guaranteed for six months.

Said Norris, "This will mean that my insurance since Jan. 1, will have gone up from \$158 to \$214, plus the 10-15 percent in July."

The Wayside church has an annual budget of \$33,936 with 11 percent of that going to the Cooperative Program and three percent to the association. Their plan is to keep increasing to the year 2000 when they'll be giving 20 percent to the Cooperative Program and five percent to the association. This is being done by a church with about 75 resident members.

Norris added, "So far the church has absorbed the increases, but I don't know if they can keep on absorbing them."

That would likely be the case in a great number of Mississippi Baptist churches.

Bill Duncan, pastor of First Church, Booneville, related his experiences. "My concern began in November when we got the letter for a 20 percent

increase in hospitalization coverage," he said. "I went to my budget planning committee and told them of the increase. We'd had a 30 percent increase the year before. My church was in a position they could give the staff the 20 percent increase in our benefits. Then the first of December came and we got the notice of the premium and it was a 36 percent increase. Our budget had already been approved for 1990."

Added Duncan, "I knew that many other churches had already presented their budgets for 1990 — my concern was what's going to happen to the preacher and staff people who were getting an additional increase over that planned for."

"We should be promoting the idea of the churches looking at an emergency situation and covering these pastors' increases. Consider it an emergency," said Duncan, adding, "Pastors today are under such pressure, who wants to go to the church and say 'I need more money.'"

Duncan's cost went from \$287 to \$375 in January for himself and three primary dependents. He took out of his own pocket the 16 percent increase not in the church budget.

Duncan said that Paul Powell, head of the Annuity Board, has predicted that by the year 2000, 60 percent of Southern Baptist pastors will be bivocational. The reason, said Duncan, is that "the churches cannot keep up with the salary and fringe benefits it takes to live in our economic situation."

Duncan had been shopping around for another insurance carrier. He found a couple of policies that beat the Aetna price, one even including dental insurance. But now Duncan can't afford to leave Aetna.

He feels he can't change companies because on Jan. 12 he had a heart attack. He received medical care within minutes of the attack, was cared for at Baptist Memorial Hospital in Booneville, then went to Corinth Hospital for catheterization, and then by helicopter to Birmingham at the

University of Alabama Hospital. He was home by Jan. 16 and has begun his cardiac rehabilitation program with virtually no damage to the heart muscles.

"My concern is that I need to stay with the Annuity Board knowing they have excellent coverage," said Duncan. "We've never really had a medical expense. A lot of years we never used up the deductible. Now when you need it, you've got to have it."

One of the reasons Duncan can't afford to change insurance carriers is that some other carrier may not cover him relative to his heart attack. The Annuity Board reports it has never cancelled a participant or raised an individual's rate because of frequent or high claims.

Another reason the Annuity Board's program has value to Southern Baptist ministers is that it is portable. Any enrolled minister can continue coverage from any Southern Baptist church, even after changing churches.

Bill Causey, executive director of the Mississippi Baptist Convention Board, said ministers can't afford to drop Annuity Board coverage. "If they leave the program and then want back in, it is not always possible for them to get back in."

Said Causey, "Because of rising medical cost demanding increased premiums, our pastors have seen their annual raises eaten up by the increased costs of medical insurance. This results in the fact that many of our pastors have not had a real salary increase in several years."

"In light of that," said Causey, "it may be that many of our churches would like to take a careful look at that and see whether they can assist our pastors in meeting these rising costs."

Added Bill Sellers, Annuity Board representative for the MBCB, "The church has a responsibility to take care of the pastor, staff, and their families. The Bible directs us to do that."

## Questions about med plan rate hikes?

By Tim Nicholas

A number of Mississippi ministers have questions concerning the Annuity Board's medical plan rates. Bill Sellers has most of the answers.

Sellers, Annuity Board representative for the Mississippi Baptist Convention Board, said that two of the most frequent questions concerning the January rate hikes relate to the zone pricing scale and the spending of Annuity Board reserves.

The zone pricing system divides the country into 12 zones, based on the first three numbers of a person's zip code, relative to claims experience. The areas which have higher customary charges — such as for X-rays or hospital stay costs — have higher rates.

Mississippi, which has lower customary costs than most areas of the country, is in zone three with the Jackson area in zone four. That means that only two zones have a lower rate than ministers in Mississippi, and eight areas are higher. A 30-year old minister in Jackson with one dependent would pay \$168 per month. Should

he move to New York City, the cost would rise to \$190.

Some ministers wonder about the variance in costs among zip codes. Sellers said he would be happy to put anyone with such questions in touch with those at the Annuity Board who can explain the rationale behind the variances. (For a rate card which shows the variances among zip codes, contact Sellers at the MBCB, Box 530, Jackson, MS 39205, phone 968-3800.)

Concerning reserves, Bob Henry, region director in the Annuity Board's member services division, said that "during the last three years, the Church Comprehensive Medical Plan has paid out almost \$30 million more in claims than has been received in premiums. The plan has given participants far more than they paid. Now, excess reserves are almost exhausted. We must balance the books."

## Mississippi Baptist activities

April 1-8 Simultaneous Revivals — South Mississippi (EVAN)

Thursday, March 29, 1990

BAPTIST RECORD PAGE 5

# HMB enlisting witnesses

(Continued from page 3)

But more volunteers still are needed, he said.

Southern Baptists' experience in Las Vegas last year taught the importance of door-to-door evangelism in the convention's host city, Ramsey reported.

In November, after the SBC had met in Las Vegas in June, Ramsey received a letter from a woman who lives in the one area of Las Vegas Southern Baptists did not visit.

Jody Gilbert said she found one of the Home Mission Board tracts that had been thrown on the ground in another area of town that caters to tourists. "Your tract was so dirty, I had to give it a bath," she said.

Gilbert, who is a Christian, explained that she lives away from the glitzy tourist attractions, in "an impoverished ghetto filled with broken spirits."

"The people in my neighborhood are much more ready to receive Christ than the well-off tourists," she wrote. "Please, next time you come to Las Vegas, come to my neighborhood. Even though the people here are financially poor, this neighborhood has a wealth of souls ready to receive Jesus as their personal Savior."

This letter moved Ramsey to make certain that as many volunteers as possible were enlisted to canvass all of New Orleans. "We need everyone who can come to New Orleans early to participate in saturating the city with the gospel of Jesus Christ," he said.

The evangelistic event will begin with an orientation for pastor-

teachers Friday, June 8, at 3 p.m., followed by a rally for all participants at 4:30 p.m. Both events will take place at Victory Assembly Baptist Church, 5708 Airline Drive, in Metairie.

The pastor-teachers will lead training sessions in local churches beginning at 8 a.m. Saturday morning. Then all participants will go out for door-to-door witnessing from 10:15 to 12:15 a.m. and from 1:15 to 3:15 p.m. The witnesses will gather back in the churches for a report time at 3:30 p.m.

Youth rallies will be held in New Orleans, Baton Rouge, Houma, Hammond, and Slidell Saturday night. Churches throughout the New Orleans area will host joint Sunday School for youth and adults and "Harvest" services Sunday morning to conclude the project.

Anyone willing to participate in the evangelistic blitz should register by writing the Home Mission Board's personal evangelism department at 1350 Spring St. NW, Atlanta, Ga. 30367.

Every young man should learn to take criticism. He'll probably be a parent someday.

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## Lottie Moon to top goal, projections show

RICHMOND, Va. (BP) — Gifts to the 1989 Lottie Moon Christmas Offering for foreign missions will total about \$81.3 million, meeting the goal for the first time since 1981, according to Southern Baptist Foreign Mission Board projections.

By March 12, the agency had received about \$61.5 million in Lottie Moon gifts, toward a goal of \$81 million. Projections based on actual receipts from Baptist state conventions indicated that by the final tally May 31, the total will amount to about a 3.2 percent increase over 1988 giving.

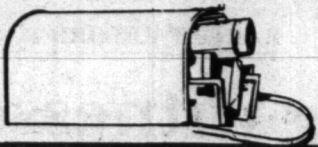
"I certainly am encouraged the projections at this time indicate we're anticipating meeting our goal for the first time in nine years," said board President R. Keith Parks. But Southern Baptists should note the percentage increase only equals the inflation rate, he cautioned.

"I would have to acknowledge reality and say that while we're grateful for the increase, it still doesn't provide the bold mission funding Southern Baptists need if we're going to take advantage of the great evangelistic opportunities that are opening, such as those in Eastern Europe," Parks added.

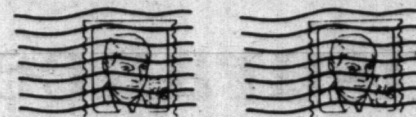
The annual Lottie Moon offering is projected to fund almost half of the \$174.9 million foreign mission budget for 1990, encompassing the work of some 3,800 missionaries in 116 nations. Most Southern Baptist churches receive the offering during the Christmas season, but the board keeps its books open for receipts from Baptist state conventions until the end of May.

The board bases its March projection for the offering on a survey of selected state conventions that gave the largest totals the previous year.





# Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

## Christian home education

Editor:

In answer to your comment (2/22/90) on what you called "public" school education of 1930-1941, our present government schools hardly even resemble what you attended 50 years ago, or even what I attended 20 years ago.

There's almost no history; there are social studies including sex education, death education, drug education, etc., all little more than "how-to" courses because moral judgments smack of Christianity. (Of course, it's all right to discuss Buddhism, Hinduism, astrology, and witchcraft.) As for reading, there are no real phonics in basal readers, an expensive six to eight year program. A real phonics program starts with the consonants, then the vowels, blends, consonant digraphs, etc.; 144 irreducible sounds. The sounds must be learned first, then reading and spelling can be sounded out. After this, reading and spelling fall in place.

A first grader taught with the whole word method invented by Gallaudet and used in basal readers will, at the end of a year, have a reading vocabulary of about 1,000 words; at the end of the sixth grade, about 6,000-8,000 words. A child taught with the phonics method will have, at the end of the first year, a reading vocabulary of over 20,000 words.

Chances are good that you were taught to read by the phonics method. I was not. But my children are. They receive a Christian education at home. Most do not know the history of the government school nor where it is going nor who controls it.

The answers to all three of these questions are in two books by Samuel Blumenfeld, *Is Public Education Necessary?* and *N.E.A. Trojan Horse in America*.

Education has not been, will not be, and can not be neutral with respect to Jesus Christ. It will be for him or against him, just like every other idea and decision of life.

I would like to challenge and encourage all Christian parents of school-age children, especially those in 8th grade and below, to stop denying Jesus Christ in their children's education. It can be done with Christian schools and with home education (average cost of the latter between \$25 and \$250 per child per year). On achievement tests nearly all home-educated children score in the 75 percentile to the 99 percentile. And many are taught by parents with only high school educations.

Caroline Moore  
Batesville  
MSU BS Med.

## Of, by, and for the people

Editor:

Why are gambling bills being passed through the Legislature? How are bills that enhance the sale of alcohol being passed? Why does the Legislature fail to address abortion and pornography issues?

Answer: because they do not hear from the people.

In Mississippi we have a representative form of government. There is no way for a legislator to know the desires of their constituents on all issues. In most cases, legislators will vote on an issue based on the contacts they have received from their constituents.

Legislators infrequently hear from pastors, deacons, or church members. This is very sad because a few letters and phone calls could make the difference.

I am requesting that each county Baptist association set a day aside

beginning with the 1991 session to visit the Capitol. During a 90 day session, we would have Christian people walking the halls visiting and discussing issues with legislators on a daily basis.

It is very sad when some legislators take a stand for or against the aforementioned issues but can muster up very little support from pastors, deacons, and church members.

This is my third year in the House of Representatives, and it is my third year to beg Christian people to become involved. Why can't you? We can make a difference. You can make a difference.

Please write me, Rep. Roy Dabbs, at Rt. 1, Box 371, Meridian, MS 39301 if you are willing to get involved. We need your help!

Roy Dabbs  
State representative

## Respecters of persons?

Editor:

According to *Adults in Discipleship Training* quarterly, January, February, and March, page 53, 1,200 Black churches are affiliated with the Southern Baptist Convention. Over 200 are in both Texas and California, and about 3,000 white churches have reported 50,000 Blacks as members.

It would be of great interest to know how Mississippi Baptists score on this question. An uneducated guess, as is true in other categories, would be last.

By "searching the scriptures" we might find help in dealing with this very, very sensitive subject.

"All scripture is given by inspiration of God, and is profitable for doctrine, reproof, for correction and instruction in righteousness. That the man of God may be perfect (complete) thoroughly furnished unto all good works" (II Tim. 3:16, 17).

"The sole authority for faith and practice among Baptists is Jesus Christ, whose will is revealed in the holy scriptures" (Herschel Hobbs, *Baptist Faith and Message*).

"If ye fulfill the royal law according to the scriptures thou shalt love thy neighbor as thyself, ye do well, but if

ye have respect thou shalt love thy neighbor as thyself, ye do well, but if ye have respect of persons, ye commit sin and are convicted (convicted) of the law as transgressors" (James 2:8, 9).

"My brethren, show no partiality as ye hold the faith of our Lord Jesus Christ, the Lord of glory" (James 2:1 RSV).

Paul, to the Athenians at Mars Hill, "And he has made of one blood all the nations of men to dwell on all the face of the earth, etc. . . that they should seek the Lord" (Acts 17:26, 27).

Peter, to the Roman Centurion, "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts 10:34, 35).

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For ye all are one in Jesus Christ" (Gal. 3:27, 28).

Marvin E. Taylor  
Hamilton

A recent article in the BAPTIST RECORD pointed out that there are now 12 predominantly Black churches affiliated with the Mississippi Baptist Convention. The number of Black members of white churches may not be known, though no doubt it could be determined. There is no place to check "race" on the membership cards, which is as it should be — Editor

## DOM in Washington

Editor:

Allow me to introduce myself. My name is Richard Kirk, and I am serving as chairman of the search committee for a director of missions for Southwest Washington Baptist Association. Our committee is sending this letter to the executive directors of the state conventions of the Southern Baptist Convention, state missions directors, the editors of state papers, and the presidents of the

Southern Baptist colleges and schools. Each leader is being asked to provide any recommendations they may have for the position.

The Director of Missions for our association is a part-time, subsidy position, typically a retired person. The DOM receives approximately \$12,000 per year. Our current DOM, David Bandy, will retire effective May 1, 1990. Any recommendations need to be submitted by April 15 for consideration by the search committee.

Please send resumes to:

Southwest Washington Baptist Association  
2448 — 46th Avenue  
Longview, WA 98632  
Richard Kirk  
Longview, Wash.

## Liberty, Flowood, anniversary

Editor:

Liberty Church of Flowood, is trying to contact all former members to help celebrate its 150th anniversary on Aug. 18 and 19, 1990.

If you can help with addresses or any other information, please contact Bobby Waggoner at 5199 Lakeland Drive, Flowood, MS 39208, or phone 601-992-0345.

Annette Watts  
Chairman, Historical Committee

## New DOM position

Editor:

The Jones County Baptist Association is seeking a new director of missions. The existing director of missions, Maurice Flowers, will retire June 30, 1990. Anyone who would like to recommend someone for this position should send that information to the Chairman of the Search Committee, Dr. Alan Woodward, by April 1. His address is 302 Holly Street, Ellisville, MS 39437.

Alan Woodward  
Ellisville

# BJC sponsors briefing for Baptist editors

By Kathy Palen

WASHINGTON (BP)—Sessions on the U.S. Supreme Court, the Soviet Union and Eastern Europe, churches and taxation, ethics in Congress, clergy malpractice and urban ministries, as well as visits to the White House and the embassy of the U.S.S.R., highlighted a Washington briefing for Baptist editors, including Don McGregor of the Baptist Record.

The March 14-15 briefing, sponsored by the Baptist Joint Committee on Public Affairs, attracted editors of Baptist state newspapers and writers from Baptist Press bureaus.

During a two-hour briefing in the White House's Roosevelt Room, President George Bush dropped by to greet the editors and answer questions. Bush commented on a variety of topics, ranging from drugs to Central America to the Soviet Union to China.

"For the first time, I think we're making progress in this war against drugs," the president said. He told the editors his administration needs their input, help and advice as it continues to fight the nation's drug problem.

Shifting to developments in Nicaragua, Bush pledged American support. "We have an emergency," he

said. "We need to help them guarantee their democracy."

In discussing changes in Eastern Europe and the Soviet Union, Bush called Soviet President Mikhail Gorbachev a "different kind of leader." Gorbachev may or may not prevail, Bush said, explaining that the Soviet leader has so many problems at home. "I salute him for staying with the concept of peaceful change," he added.

Bush said he is not as encouraged by the situation in China. He specifically cited the human rights issue in that country.

Participants in the editors' briefing also met with Supreme Court Justice Harry A. Blackmun. During the off-the-record session, Blackmun spoke about such issues as the high court's future, church-state separation, abortion, and the death penalty.

Several speakers provided perspectives on changes in Eastern Europe and the Soviet Union.

John Finerty, a staff member for the Commission on Security and Cooperation in Europe, reported on religious liberty advances being made in the Soviet Union, including the

release of all Baptist religious prisoners and increased evangelical activity outside the church.

Baptists in that country are involved in prison ministry, charitable volunteer work, open-air libraries, newspaper publishing, and Bible and literature distribution, said Finerty, a Southern Baptist who travels frequently in the Soviet Union.

Although progress is being made, Finerty said, he received reports of police breaking up prayer meetings as late as last year. "Some government officials still have the attitude that if you don't have a piece of paper you can't do it," he said.

Another CSCE staff member, Judy Ingram, reported on human rights developments in Eastern Europe. Up to a year ago, she said, a general pattern existed in that region, but now seven models can be found.

Commenting on religious rights, she said: "Initially, I think the situation in Eastern Europe looks good. But in some places, you still do have to register your church, and the government may say, 'No.'"

Eastern Europe has had a long drought of religious literature, and

people there are starved for relationships with co-religionists abroad, said Ingram, who encouraged the editors to travel in Eastern Europe.

Speaking of her own experiences with Baptists in Romania, Ingram said: "I am not a Baptist. But if I were a Romanian, I would have converted. They are the most courageous group of people I've met. They open up their homes to you and their hearts to you."

During the White House briefing, Robert Gates, National Security Council deputy director, discussed U.S. policy toward Eastern Europe and the Soviet Union.

Eastern Europeans have a strong foundation on which to build and should be able to do so with "wise leadership and real sacrifice and help from the rest of us," Gates said. The speed of change there will depend upon how quickly the countries decide they cannot straddle economic systems, he added.

The United States is committed to providing direct financial assistance, recruiting aid from other countries and supplying "know-how" to countries in Eastern Europe.

In regard to the Soviet Union, Gates

said a revolution is under way.

U.S. policy toward the U.S.S.R. includes support for the reform process; recognition that it is a "top-down change," with Gorbachev as the engine of revolution; dealing with the present reality, as well as the future promise, of U.S.-Soviet relations; recognition that while U.S. influence over changes there is quite marginal, the government should be prepared to assist; and an emphasis on the importance of maintaining the unity of the Western alliance.

The editors' briefing also featured a question-and-answer session with Joe Schlesinger, a native of Eastern Europe who has covered recent developments there as a news correspondent for the Canadian Broadcasting Corp. Wayne Angell, a Federal Reserve Board governor, also spoke about his work with the U.S.S.R. on that government's monetary system.

In addition, the editors visited the embassy of the U.S.S.R., where they were briefed by Vladimir Belyakov, first secretary of the embassy, and Boris Malakhov, press secretary for the embassy.

Palen writes for the BJC.



# Faces and places

by Anne Washburn McWilliams

## Hassie Kirkpatrick, encourager

I first knew Mary Frank Kirkpatrick at Southwestern Seminary. We called her Kirk.

Three weeks ago I saw a notice in the *Clarion-Ledger* that Kirk's mother, Hassie Kirkpatrick, 97, had died on March 3. She had spent the past six months in Winston County Nursing Home.

Since I had met Mrs. Kirkpatrick at WMU conventions, and since I was aware of her role as encourager during her daughter's missionary career in Nigeria and Liberia, I asked Kirk to tell me more about her mother. She has said these things much better than I could, so I quote her:

I have been her constant companion for the past 10 years, and I praise the Lord for every minute of that time together.

As I look back over my life, I rejoice in the privilege that I had, with my two sisters, Annette Early of Quitman, and Dotsy Bakewell of Cupertino, Ca., to be reared in a home where we were led to know Jesus Christ personally; and church attendance was not an option. Mother taught in the Sunday School of Noxapater Baptist Church and was involved in the WMU in every capacity from leader of my GA group to associational director.

She was an encourager in every sense of the word, and did every kind of work to keep me in Blue Mountain College. After I taught school in Holly Bluff, and worked in Camp Garaywa in its first years, I knew God was calling me to go to the seminary. She supported the decision, and helped to make it possible for me to spend two years in Southwestern. It was after I had finished there, and had spent three years as youth director in Minden, La., that I knew God was calling me to go to Nigeria. Then she told me that when I was a baby she had committed me to the Lord, and she would never stand in the way of my fulfilling his call. Her faithful, fervent

prayers during the next 25 years released the Spirit to reach into the hearts of many students in that land and in Liberia.

She is aptly described in Proverbs 31, as, in my mind's eye, I can see her standing over the stove preparing delicious food, or sitting at her sewing machine making dresses, not only for her family, but for many others.

The last months were hard on her because she was so tired. But each day as we would read the Bible together, I would hesitate and she would complete the verse from memory. As we rolled down the halls in the wheel chair she would reach out to pat the hand of one sitting nearby, or give a hug to an aide with the comment, "I love you."

She had grown so weary she did a lot of unconscious groaning. One day I suggested that she sing instead of groaning. From then on, line after line from familiar hymns came out with every breath. Over and over, "Oh, how I love Jesus, because he first loved me . . . because he first loved me" or "Heavenly sunshine . . . all the day long."

She never lost her sense of humor. One week before she died, Bro. and Mrs. Sanders, our pastor, came for a visit. When I asked her if she wanted to sing her song for him, she looked up with a twinkle in her eye and said, "Oh, how I love preachers." We all had a good laugh and he said, "Miss Hassie, you made my day." She was always busy helping others to have a good day. About two weeks before she died, I asked her what she was looking forward to most in heaven. Without hesitation, she said, "seeing Jesus." Now she is with Him, and with my father and other relatives and friends. There are a member of Nigerians who had wanted so much to know her, who were waiting to greet her. One day we will all be united in a glorious celebration where we will eternally praise the Lord.

## Rouchelle Meaders retires

Rouchelle Meaders has retired after working for 29 years part-time, with the Mississippi Baptist Convention Board. First she worked with the Baptist Record mailing department, and then with the business office, at the switchboard and, in recent years, at keeping the pastors' list up-to-date. Possibly she is the only Convention Board employee who has ever worked to the age of 85 before retiring.

Several weeks ago, the Convention Board gave her a retirement party. Baptist Building employees gave her a silver heart-shaped necklace. Among other gifts was a pillow made by Katherine Webster and autographed by her fellow employees.

Special guests at the party included Pat and Anne Tatom, Mrs. Meaders' nephew and his wife from Birmingham, Ala. Tom and Myrtis Meaders, her son and his wife from Jackson; and her pastor, Frank Thomas of Alta Woods Church, Jackson.

The former Rouchelle Tatom, she was born at Crystal Springs and graduated from Clarksdale High School and Rodie Business School.

From 1934 until 1943, she was deputy clerk for Hinds County. Then, while she was mail clerk at the Heidelberg Hotel, she met Thomas G. Meaders, the CPA who was auditing the hotel's

books. The two were married Sept. 5, 1943, and lived 20 years in Biloxi before moving back to Jackson. He is deceased.

Mrs. Meaders said she plans to continue to live at 515 Sykes Road, Apt. M-1, Jackson 39212 (phone 372-4720).



Rouchelle Meaders

## Stuart Calvert — Part II

### "You need to major in something"

Stuart Calvert, in her earlier days as a pastor's wife, had an experience one morning which, looking back, she can see has shaped her life since. Now she is wife of the pastor at Ashland Baptist Church,



Calvert

secretary-historian for the state Woman's Missionary Union, writer, speaker, and member of the state Christian Action Commission.

Then she was a young pastor's wife, frustrated with demands on her time. "I was rocking Barton," she recalls, "my oldest child, and pregnant with Julie. Barton kept crying. I quoted a verse in Psalms to Barton, but he didn't stop crying. A voice said to me then, 'You need to major in something.'"

Communications from God, she remembered one psychologist had said, are "surprising, distinctive, and lasting — always."

"Major!" she exclaimed, "Lord, I'm having babies!"

"But you need to focus on something."

She had met Bob Calvert while the two were students at Samford University. He'd said his requirements for a wife were three: she must know how to sing, play the piano, and play tennis. She did none of these, but he married her anyway.

"At first, as a pastor's wife, I thought I had to be all things to all people," she said. "I tried to be like an associate pastor. I worked in missions organizations. I taught a Sunday School class. I visited shut-ins. I sang in the choir, just to show people I was in church." All this began to overwhelm her. "I got to the place I wanted to blame it on Bob. I would look at him and think, 'What have I got myself into?'" One morning she stopped and said to herself, "I have to get out of this. I have to know, 'who am I?'" She went away to another city and talked with some friends who let her say just what she felt.

Then she went home and quit doing so many things. "I had thought the church would fall in, when I quit doing so much. But you know, they didn't care! People are nice. I found out that sometimes preachers' wives are do-

ing so much they are preventing others from doing those things." She stopped singing in the choir. No one cared. She quit teaching her Sunday School class — she learned someone else had wanted to teach it anyhow.

She quoted John Powell, an author she reads a lot: "There is a core person in every one of us. If we keep in touch with that person we mature and grow and know who we are, apart from others." She added, "We must just be true to self, be authentic and genuine. We don't have to be all things to all people."

Along about that time, she received the instructions, "Major in something." She decided she would become the SBC's expert on world religions. She spoke on that subject all over the country, but was asked to go no further.

Then she read that the Home Mission Board was planning a literacy conference near her home, and she thought, "Hallelujah! He's bringing my major to me! I'll teach people to read."

On the second day of the literacy conference, she got a call that she was needed at the hospital. Not long before then, she had met and befriended a 16-year-old unwed mother; and she had promised she would be at the hospital with her when she went into labor.

Now she fussed at God, "I've started on my major. I want to teach people to read. Why could not this labor have been sooner, or later?"

At the hospital, she met other young women in the same situation, and made an effort to minister to them. "That day I knew I wanted to work with this type people." Her major, after all, was not to be in literacy, but with troubled youths.

Kermit King, then state director of Church Training, asked her to teach a sex education course at Gulfshore for senior high girls. This helped her to verbalize her thoughts on the topic, she said. This was another step in her preparation to work with juvenile delinquents.

A mission action project for a WMU Round Table group sent her to a youth court to ask questions, and she wound up in a study of behavioral problems, taught by probation officer, Ronny Robinson, (who is now director of the Baptist Children's Village).

While Bob was pastor at Piedmont, Ala., 14 years, Stuart began working with the Piedmont chapter of Parents Anonymous, teaching parenting skills, each week meeting with a group of parents who had abused their children.

"If we can teach parents how to parent," she said, "teach young parents how to control their feelings, and help them to relate to their children, it may help to prevent juvenile delinquency later."

Now that her own three children are grown and live away from home, she and Bob telephone each of them every day. Barton, 28, teaches history in a Distinctive Education Center in Columbia, S.C. Julie, 27, is a medical school worker at Children's Hospital, Birmingham, and is married to Darryl Stockwell, a chemical engineer. Adam, 23, is earning a master's degree in public relations at USM, Hattiesburg.

By this fall, the Calverts will no longer have any children in college, so she said Bob intends to buy a bass boat. She studied bait casting in college, to go fishing with Bob; but she does not share his other sidelines — quail hunting with his dog, Old Dan, and building model airplanes.

Being a preacher's kids did not affect her children in a negative way, Stuart said. They lived in Piedmont long enough to call it their hometown, and to give them stability. "Churches have nurtured them, and given them many 'grandfathers and grandmothers.'"

One negative event she recalled: One day when Julie was small, she and her mother were walking along the street, when they saw a woman approaching them. "Let's cross the street," Julie said. "I don't want to talk to her."

So, as Stuart waved at the woman, the two crossed to the other side of the street. "Why didn't you want to speak to her?" Stuart asked Julie.

"Last Sunday she told me preachers' kids should not wear red-striped socks."

Focused on a major, Stuart has been able to make a difference in the lives of many young people. She said she believed that her uppermost spiritual gift is the gift of mercy. "Just about everything I do stems from that. My major work is with people who can't say 'thank you.'"

## S'eastern adopts faculty-choice plan

WAKE FOREST, N.C. (BP) — Southeastern Seminary Trustees on March 13 adopted a compromise faculty-selection process.

Faculty selection has been the core of controversy at the Wake Forest, N.C., seminary since October 1987, when the trustees' new conservative majority changed the way the school picks professors.

Those changes reduced the faculty's influence and gave more power to the president, who reports directly to the trustees. Trustees spoke of a need to make faculty additions reflect the conservative nature of the Southern Baptist Convention. Faculty expressed concern for academic freedom.

Subsequently, at least 18 faculty and administrators resigned or retired. Both of Southeastern's accrediting agencies launched investigations, which still have not determined the school's academic standing. The agencies have cited faculty selection

The newest selection process restores some of the faculty's influence. It begins with presidential/faculty determination of a faculty vacancy and its job description.

A focal point of the plan is provision for a search committee — comprised of the president, vice president for academic affairs, three faculty members, and one trustee — to propose candidates for each faculty vacancy. A nominee must get a two-thirds vote of the committee to make the final list of candidates given to the president.

Trustees ultimately elect the new faculty member, based on the president's recommendation. The president is not required to recommend someone from the search committee's list and/or someone endorsed by the faculty. But if he does not, he must tell the trustees the faculty does not concur and provide them with the facul-

ty's objections.

The process will be implemented for a year and evaluated at the trustees' March 1991 meeting. Vacancies already have been declared for four positions: one in Christian education, one in New Testament studies, and two in Old Testament studies.

The process represents "a compromise where generous concessions were made on both sides," said President Lewis A. Drummond. "It gave faculty a very significant role in faculty selection where their input is taken seriously. But it preserved the trustee and administration's prerogative of the election."

The faculty met the following day and affirmed "the work of the trustees in adopting the faculty-selection process." They also approved creation of a committee to draft a response to the process, to be considered at the next faculty meeting, April 18.



# Revival dates

Thursday, March 29, 1990

**First Church, Lyman (Gulf Coast):** April 1-4; David Kendall, Parkway Church, Houston, evangelist; Charles Ransier, pastor of New Harmony Church, New Albany, music leader; Sun. at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 p.m.; Larry G. Hill, pastor.

**Woolmarket, Biloxi:** April 1-6; Buford Easley, pastor of Williams Boulevard Church, Kenner, La., evangelist; Kenneth Rushing of Ennis, Texas, music leader; M. L. Faler, pastor; services at 7 nightly.

**First Church, Runnelstown, Petal:** April 8-13; Russell Cottingham, guest evangelist; services Sunday, with Sunday School at 9:45 a.m., worship service at 11, dinner in fellowship hall at noon, followed by an afternoon service; no evening service on Sunday; Mon.-Fri. at 7:30 p.m.; David Moore, Jr., minister of music at First Church, Runnelstown, in charge of the music; Henry Freeman, pastor.

**Seminary Church, Seminary:** April 1-4; evangelist, Ray Frank Robbins, senior professor of New Testament at Mississippi College; music led by Bob Thames of Seminary; services Sun. a.m. at 11, followed by a covered dish dinner; evening services Sun.-Wed. at 7; Robbins' wife, Genie, to assist by meeting with the women of the church and community for a brunch at 10 a.m. Mon. and by joining the church's senior citizen group, The Happy Timers, Wed. at 2 p.m.; morning prayer meetings at 6:30 Mon.-Wed.

**Broadmoor Church, Gulfport:** April 6-8; David Green, pastor; Murray Wilton, native of South Africa, guest evangelist. (Wilton is working on his doctorate in New Testament studies. at New Orleans Seminary. He is pastor of First Church; Whitecastle, La.) Services at 7 p.m., Fri. and Sat.; Sun. at 11 a.m. and 6 p.m.

**Evergreen, Nettleton (Itawamba):** April 1-4; 7 p.m.; Rick Spencer, director of missions, Itawamba Association, evangelist; Glen Brown, pastor.

**Grandview Church, Pearl:** April 1-5; 7 p.m.; Hal Bates, speaker; Johnny Eubanks, music; Wade Chapell, pastor.

**First Church, Escatawpa (Jackson):** April 1-8; Sunday, 10:50 a.m. and 7 p.m. nightly; John Merck, Lucedale, evangelist; Jim McEachern, music; Ray Campbell, pastor.

**Pleasant Home Church (Jones):** April 1-4; James K. Pierce III, pastor, Latonia Church, Covington, Ky., evangelist; Lynn Evans, minister of music, Pleasant Home Church, music; services, Sunday, 11 a.m., lunch, afternoon service, 1:30 p.m.; Mon.-Wed., 10:30 a.m. and 7:30 p.m.

**Mt. Zion, Florence (Rankin):** April 1-6; services, Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; Lee Castle, First Church, Macon, evangelist; Billy Causey, member of Parkway Church, Jackson, music; Tommy R. Bufkin, pastor.

**Sebastopol Church, Sebastopol:** April 1-5; Sunday, 11 a.m. and 7 nightly; Aubry Martin, evangelist; Susan Horton, music; John Sharp, pastor.

**Port Gibson (Union):** April 1-5; Gordon Sansing, pastor, First Church, Vicksburg, evangelist; David and Marilyn Easley, Mississippi State, music; Clayton Bath, pastor.

**Harperville Church, Harperville (Scott):** April 1-6; regular Sunday services; 7 p.m. nightly; Judd Allen, consultant, Sunday School Dept., Miss. Baptist Convention Board, retired, evangelist; Robert and Debbie Everett, music; Eddie Ruddick, Clarke College, interim pastor.

**Bunker Hill Church, Columbia (Marion):** April 1-4; Sunday, 11 a.m. and 6 p.m.; weekdays, 10 a.m. and 7 p.m.; Steven S. Wilson, Temple Church, Dermott, Ark., evangelist; John Wells, Bunker Hill Church, music.

**Juniper Grove, Poplarville (Pearl River):** April 1-4; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Bill Kirkpatrick, BSU director, Pearl River Community College, Poplarville, evangelist; Tim Hawkins, Juniper Grove Church, music; David Raddin, pastor.

**Liberty Church (Mississippi):** April 1-5; Stan Fornea, pastor, First Church, Cleveland, evangelist; Jim Dixon, Slidell, La., music evangelist; Michael Glenn, pastor.

**East Moss Point Church (Jackson):** April 1-6; Sunday, 11 a.m. and 6 p.m.; Mon.-Fri., 7 p.m.; Avery Jones, Siloam Church, West Point, evangelist; Walter Blakeney, Chisholm Church, Montgomery, Ala., music; Harold A. Anderson, pastor.

**Knox, Tylertown (Walthall):** April 1-4; Don Graves, Valley View Church, Birmingham, Ala., evangelist; Tim Morrison, First Church, Childersburg, Ala., music; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Paul E. Smith, pastor.

**White Oak Church, Magee:** April 1-4; Sunday, 11 a.m.; Sun.-Wed., 7 p.m.; H. C. Crenshaw, Meridian, evangelist; Tony Hickman, Raleigh, music; James C. Edwards, pastor.

**Calvary, Petal (Lebanon):** April 1-4; Sunday, 11 a.m. and 7 p.m. each night; Don Armagost, Fort Walton Beach, Fla., evangelist; Bill Evans, Calvary Church, Petal, music; Phil T. Harris, pastor.

**Calvary Church, Pascagoula:** April 1-5; Sunday, 11 a.m. and 6 p.m.; 7 p.m. nightly; Terry H. Cutrer, South Louisville Church, Louisville, evangelist; Tom Turner, Calvary, Pascagoula, music; George D. Berger, pastor.

**Concord Church, McCall Creek (Franklin):** April 6-8; Fri. and Sat., 7 p.m.; Sunday, 11 a.m.; Eugene L. Roberts, interim pastor, Concord Church, evangelist; Ronnie Case, Concord Church, music.

**Baxterville Church (Lamar):** April 1-5; Sunday, 11 a.m. and 6 p.m.; Mon.-Thurs., 6:30 p.m.; Steve Jacks, West Monroe Church, Monroe, N.C., evangelist; Jim Thornhill, Bethel Church, Franklinton, La., music; William Quartrone, pastor.

**Mars Hill Church (Mississippi):** April 1-4; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Victor Walsh, a dentist in McComb, evangelist; Clay Campbell, Mars Hill Church, music; Jimmy Smith, pastor.

**Crestview Church, Petal (Lebanon):** April 1-6; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 10:30 a.m. and 7:30 p.m.; Jerry Wayne Lowery, New Liberty Church, Vardaman, evangelist; Brad Griffin, Crestview Church, Petal, music; Raymond Parkin, pastor.

**Magee's Creek Church, Jayess (Walthall):** April 6-8; 7 p.m.; Bob Philbeck, Springs Road Church, Hickory, N.C., evangelist; Drew LeBlanc, Crystal Springs Church, Tylertown, music; Max Parris, pastor.

**Ebenezer Church, Bassfield (Jefferson Davis):** April 1-4; 7 p.m.; Carl Morris, evangelist; Jeffrey Lee, music; Charley Cook, pastor.

**Calvary, Forest (Scott):** April 1-4; Tommy Boyd, pastor of Macedonia Church, Alton, Mo., evangelist; D. L. Grace, pastor of Calvary Church, music leader; services at 7 nightly; Sun. at 11 a.m. and 6 p.m.

**Springfield Church, Natchez (Adams-Union):** April 1-5; services, 7 p.m.; Kent Campbell, Calvary Church, Greenwood, evangelist; Tommy Lee, Jodette Wilkinson, His Witness, and Good News Singers, music; Michael McCarty Townsend II, pastor.

**Barton Church, Lucedale (George):** April 1-6; Sunday, regular services; Mon.-Fri., 11:30 a.m. and 7 p.m.; Bruce Worrell, Central First Church, Baton Rouge, La., evangelist; Ricky Watt, Barton Church, Lucedale, music; John W. Henry, pastor.

**Morrison Heights Church, Clinton:** April 1-5; at 7 nightly; noonday luncheon services, Mon.-Thurs., in Fellowship Hall; Jimmy Veazey, minister of music and youth at Mt. Hebron West Church, Elmore, Ala., musician; Ted Traylor, pastor of Orchard Hills Church, Garland, Tex., evangelist; Ken Alford, pastor.

**Calhoun, Hot Coffee (Covington):** April 1-4; Jimmy Knight, Laurel, evangelist; Ransom Dees, Calhoun, Taylorsville; Sunday, 11 a.m. and 1:30 p.m.; Mon.-Wed., 7 p.m.; Wilson Preshler, pastor.

**Fellowship Church, Mendenhall (Simpson):** April 1-4; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Jimmy Sellers, pastor, Fellowship Church, evangelist; Mike Sellers, member of New Bethlehem, Mendenhall, music; Jimmy Sellers, new pastor.

**Trinity Church, Laurel:** April 1-4; Sunday, 11 a.m. and 7 p.m.; weekdays, 7 p.m. weekdays, 7 p.m.; Perry Neal, Montgomery, Ala., evangelist; Paul Hickman Jr., Calvary Church, Childersburg, Ala., music; Robert A. Dottle, pastor.

**Beech Grove Church, Pattison (Union):** April 5-8; Thurs.-Sat., 7 p.m.; Sunday, 11 a.m. and dinner on the grounds; Winford Smith, Wilmer, Ala., evangelist; Todd Allen, First Church, Bay Springs, music; Ray Williams, pastor.

**New Ireland Church, Union (Newton):** April 1-4; Sun., 11 a.m. and 7 p.m. nightly; Samuel Ray Henry, Olivet Church, Gulfport, evangelist; Clay Thompson, New Ireland Church, music; Donald R. Silkwood, pastor.

**Cliff Temple, Natchez (Adams):** April 1-6; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.; Tues.-Fri., 10:30 a.m.; L. Gordon Sansing, interim pastor, Westside Church, Meridian, evangelist; Gene Chelette, Cliff Temple Church, music; B. Don Womble, pastor.

**Pleasant Hill Church, Quitman (Clarke):** April 1-4; Sunday, 11 a.m. and 7 p.m.; weekdays, 7 p.m.; Marvin Cox, director of missions (Union County) evangelist; Mark A. Giles, Pleasant Hill Church, music; Cary Worthington, pastor.

**First Church, Poplarville (Pearl River):** April 1-6; Mon.-Fri., 7 a.m. and 7 p.m.; Ed Gandy, First Church, Kosciusko, evangelist; Sal Barone, Memorial Church, Bogalusa, La., music; Barry C. Corbett, pastor.

**New Hope Church, Foxworth:** April 1-6; Sunday services, 11 a.m., 7 p.m.; and dinner on the grounds; Mon.-Fri., 7 p.m.; Reggie Quimby, evangelist; Jim Hess, First Church, Vicksburg, music; Bud Parker, pastor.

**Mt. Horeb Church, Meridian:** April 1-5; services, Sunday, 11 a.m. and 7 p.m. nightly; Taylor Wallace, evangelist; Greg Snowden, music.

**Pelahatchie Church (Rankin):** April 1-5; Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., 7 a.m. and 7 p.m.; David Briscoe, new pastor, Pelahatchie Church, evangelist; Donnie and Cynthia Stuart, Hillsboro Church, Morton, music.

**State Boulevard Church, Meridian:** April 1-5; Sunday, 11 a.m. and 7 p.m.; weekdays, 11:45 a.m.-12:55 p.m., lunch in FLC, and 7 p.m.; Mark Tolbert, South Highland Church, Little Rock, Ark., evangelist; Pat Roper, music evangelist; Greenville, S.C., music; Dennis R. Jones, pastor.

**Highland Church, Crystal Springs:** April 1-5; Sunday, 11 a.m. and 1 p.m.; weekdays, 7:30 p.m.; D. J. Benson, Salem Heights Church, Laurel, evangelist; Christopher Lyold Young, Highland Church, Crystal Springs, music; Vann Windom, pastor.

**Oral Church, Sumrall (Lamar):** April 1-6; Sunday, 10:45 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.; Richard Miley, Richburg Church, Oak Grove, evangelist; Acker Smith, Oral Church, Hattiesburg; B. J. Barrett, pastor.

**Hebron Church, Meridian (Lauderdale):** April 1-4; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Ed Bryan Powell, First Southern Baptist Church, Powell, Wy., evangelist; George Gordon, Hebron Church, music; Tommy Jones, pastor.

**First Church of Sharon (Jones):** April 1-4; James McCall, First Church, Sebring, Fla., former pastor of First Church, Sharon, evangelist; Lavon Wellborn, Sandersville, former music director, music; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 11 a.m. and 7 p.m.; Nelson J. Crozier, pastor.

**Immanuel Church, Natchez:** April 1-4; Sunday, 6 p.m.; Mon.-Wed., 7 p.m.; Fred Jolly, Evangel Church, Wierton, W. Va., evangelist; Bill Gueringer, pastor, Newton Church, Delhi, La., music; W. H. "Dee" Debold, pastor.

**Harmony (Smith):** April 1-6; Sunday services to include lunch at church and afternoon services at 1:30; Mon.-Fri. at 7 p.m.; Joe Crout, pastor, First Church, Carmichael, evangelist; Harold Easterling, directing music; Ray Moseley, pastor.

**Faithview Church, Raymond:** April 1-4; Sunday, 10:30 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Rudy Duett, Reno, Nev., evangelist; Gene Rester, Jackson, music; Wilbur Irwin, pastor; John Winstead, music director.

**First Church, Petal:** April 1-4; Sunday, regular times; Mon.-Wed., 12 noon and 7 p.m.; Paul Jones, executive director-treasurer, Christian Action Commission, Jackson, evangelist; Norman Smith, minister of music, First Church, Petal; W. A. Fordham, pastor.

**First Church of Lauderdale:** April 1-4; Gary Rivers of Gadsden, Ala., evangelist; Mike Rogers, Louisville, music; Sunday services, 11 a.m. and 7 p.m.; week night services, 7 p.m.

**Briar Hill Church, Florence (Rankin):** April 1-5; Sunday, 11 a.m. and 7:15 p.m.; Mon.-Thurs., 10:30 a.m. and 7:15 p.m.; Tim Williams, Mt. Vernon Church, Columbus, evangelist; Gene Hubbard, Briar Hill Church, Magee, music; Wilson Winstead, pastor.

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TOUR #ALK2—ALASKA CRUISE, 8 days, July 14.

TOUR #EUO—EUROPE/OBERAMMERGAU PASSION PLAY, 8 days, August 2.



TOUR #HLE2—HOLY LAND/EUROPE/OBERAMMERGAU PASSION PLAY, 14 days, Aug. 10.  
TOUR #SP3—SOUTH PACIFIC/AUSTRALIA/NEW ZEALAND, Option to Fiji/Hawaii, 16 days, September 6.  
TOUR #RUS2—RUSSIA/HELSINKI, 10 days, October 5.  
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# Just for the Record



The GAs of Lake Harbor Church, Rankin Association, recently held their coronation. The theme was "Supporting Missions," placing emphasis on praying and giving so missionaries can share the good news of Jesus. After the service, refreshments were served by the GAs. Roy Clark is pastor.

Pictured are Valerie Hudgens, Sandra Irby, Melanie Clark, Rachel Eure, and Mrs. Joy Rachel, director.

The keyboard festival of Monroe Association was held Feb. 20 at First Church, Amory, with 83 pianists. Dot Pray, contract consultant, music department, Mississippi Baptist Convention Board, was clinician. Billy W. Bowie is associational music director.

The "Lord, Change Me" seminar will be presented by Evelyn Christensen, on Saturday, April 28, at First Church, Brookhaven. This seminar is being sponsored by Koinonia, a group of interdenominational women in Brookhaven. The seminar will be held from 9 a.m. to 4 p.m.

Pre-registration is requested, write Koinonia, P. O. Box 1125, Brookhaven, MS 39601.

The Mississippi premiere of "Road to Mecca," by Athol Fugard, will be presented March 29, 30, 31 and April 2, 3 at the Aven Little Theater on the campus of Mississippi College.

"Road to Mecca" was named by Time magazine as one of the 10 best



Ridgecrest Church, Madison, held a ground breaking ceremony to allow for the construction of its new church building. Two charter members of the church, G. P. Lavinghouse and Mrs. Viola Allred, performed the initial ground breaking honors. Phil S. Walker, pastor; and Joe B. Chapman, associate pastor; also participated in the ceremony. Others included were the members of the building and finance committees and deacons.

Susan Crandall, city clerk of the city of Madison, represented the mayor in welcoming Ridgecrest Church to Madison. J. W. Brister and James Webster of the Hinds-Madison Association

were in attendance along with Larry Foote, Bill Coker, and Stan Pratt of Deposit Guaranty National Bank. Other guests included Mr. and Mrs. Fred Tarpley, former pastor, and Mrs. Julius C. Thompson who was representing the family of former pastor, Julius C. Thompson.

Approximately 200 members and guests were in attendance for the ceremonies. The new site for Ridgecrest Church is across from the Madison airport on Old Canton Road. The church plans to open its doors in the new building within a year. At present, Ridgecrest Church is meeting in a temporary location at the Madison-Ridgeland Academy.

The department of speech and theatre at Blue Mountain College will present Eric Overmeyer's comedy, *On The Verge*, April 5-7 in Garrett Auditorium. This comedy is a "lingual tour de force" that celebrates the courageous spirit of the American female, and of Americans in general.

Times for the April 5 and 6 performances are 7:30 p.m. with a 2 p.m. matinee on April 7. Tickets are \$5 general admission, \$3 for children under 12. Call 685-4771 for information.

The 7th annual convention and rescue of P.L.A.N. (Pro-Life Action Network) will be held in Jackson at the Sun-N-Sand Motel, March 29-31.

The Christian Action Group, a Mississippi pro-life organization, is hosting the conference. The Christian Action Group is involved in various phases of pro-life activities including education, politics/legislation, alternatives to abortion, and direct action at abortion centers.



GAs of Washington County recently sponsored an "I Love My Pastor Banquet." The banquet was held at First Church, Greenville, with 10 churches and 130 GAs, GA leaders, and pastors attending. Each pastor was presented booklets made by his church's GAs. Perry Claxton (pictured), interim pastor at Second Church, Greenville, was the guest speaker. Roy D. Raddin is director of missions; Carolyn Gilder is associational WMU director; and Mary Lynn Williams is associational GA director.

## Staff changes

David Raddin resigned Juniper Grove Church, Pearl River Association, March 11, where he has been pastor for almost five years. He has accepted the pastorate of First Church, Summit.



First Southern Church, Victoria, held a special groundbreaking service for an auditorium that is to be built. The members are now meeting in a mobile chapel that has been provided by Marshall Association.

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# The occupied tomb: Courage in the dark

By Wayne Campbell

John 19:32-42

The two little boys were busily playing in their room one night when they began to talk about bravery. The younger brother insisted that he was not afraid of the dark. A few minutes later, the older boy slipped out of the room, switching off the light, and pulling the door closed behind him. A shout and sounds of chaos erupted from the room as the younger boy scrambled for the light switch. The older brother opened the door and said, "I thought you weren't afraid of the dark." The boy who had been left in the dark replied, "I wasn't until you turned off the light."

It's easy enough to be brave about the dark while the lights are on. Nicodemus and Joseph of Arimathea, however, didn't have the comforting light of Jesus' resurrection in which to



Campbell

## LIFE AND WORK

discuss courage for the darkness. The shadows of Jesus' arrest and crucifixion still hovered over them at the point of our text. Yet in that gloom, we're privileged to see a spark of courage as these two men step forward to claim the body of Jesus and prepare it for burial.

The actions of Nicodemus and Joseph are made all the more remarkable because up until this point neither man had openly professed allegiance to Jesus. Why did they do so now? Did they feel that all danger had passed? Not likely. Had they been seeking an expedient time to align themselves with him, they would likely have chosen his triumphal entry into Jerusalem, or some other high point of his ministry. Now that public sentiment had been manipulated against Jesus, his followers could conceivably be persecuted also.

Their actions are notable, not only because of political opposition, but because of their ig-

norance of the coming resurrection. The twelve who had followed Jesus closely had failed to grasp that reality. Certainly Joseph and Nicodemus had no concept of what God had in mind for Sunday morning.

Who were these two men? Both were members of the Sanhedrin. Although the Sanhedrin had condemned Jesus, Luke notes that Joseph had not consented to their action. Nicodemus, who first came to Jesus by night, may have been among those "authorities" mentioned in Jn. 12:42 who "believed in him, but for fear of the Pharisees . . . did not confess it . . ." John observes in our text (vs. 38) that Joseph was a disciple, but a secret one for fear of the Jews.

While we admire the courage of these two in identifying with Jesus after his death, we must realize that now is the only time we have to claim him as Savior and own him as Lord. Jesus' death for us demands that we openly acknowledge him so that our own faith may grow and so others may know him.

In 1943, an American bomber, the "Lady Be Good," flew a mission over Italy and turned

again toward its base in North Africa. It lost its way, but couldn't break radio silence for fear of revealing its position to the enemy. Its tanks ran empty. The crew switched the craft to automatic pilot and bailed out over the desert. In 1960, the craft was found, and a search revealed the bones of the crew. They had tried to avoid the enemy by remaining silent, but accomplished their own demise.

The psalmist affirmed (Psa. 56:3) "What time I am afraid, I will trust in Thee." It is not the absence of fear that prompts one to be heroic. "Heroes" are made of the same stuff you and I are. It is rather the overcoming of fear by doing what one ought to do, regardless. Fear is mastered, not by argument, but by action.

If Joseph and Nicodemus had the courage to claim him while his lifeless form hung on the cross, what should that say to us who know him as the living, risen Lord who will one day be acknowledged as Lord of all? It isn't the dawn that demands courage; it's the dark. But those who will be courageous in the dark will find courage rewarded by the dawn.

Campbell is pastor, Chunky Church.

# Superiority of Jesus; sanctification of his followers

By N. Allan Moseley

Hebrews 1:1-2:18

"People are unique in the inner life of the mind — what they are in their thought world determines how they act. People have presuppositions, and they will live more consistently on the basis of these presuppositions than even they themselves may realize." Thus Francis A. Schaeffer began his magnum opus *How Should We Then Live?* In this book Schaeffer reviewed the history of Western thought and culture, and demonstrated that the philosophical orientations (presuppositions) of an individual or society determine personal or corporate behavior. There can be no question but that Schaeffer was right. "As he thinketh in his heart, so is he" (Prov. 23:7). One's "thought world" does determine how one acts.

The writer of Hebrews recognized how important it was for Christians to be convinced of the superiority of Jesus. If their solid presupposi-



Moseley

## BIBLE BOOK

tion was that Jesus is pre-eminent, then their behavior would reflect that powerful mental image. Therefore, the book of Hebrews begins as a compelling, persuasive argument for the superiority of Jesus.

In Hebrews 1:2-3 there are no less than five reasons to regard Jesus as superior. The first is his activity in creation — "by whom also he made the worlds" (c.f. Col. 1:16; John 1:3). The second reason given for Jesus' superiority is his perfect revelation of God — "the express image of his person" (c.f. Col. 1:15). Surely no person could exhaust the answer to the question, "What is God like?" He is always more than our words can express. The angels have borne messages that reveal him, the prophets revealed his will and words, and God's acts in history are revelations of his character. However, the perfectly accurate and most exhaustive picture of God that is available is in the person of Jesus.

A third basis of the superiority of Jesus is his dominion — "upholding all things by the word of his power." When a king speaks, his word is

obeyed. A ruler's words are powerful because of the authority of his position. Jesus is the "Kings of king, and Lords of lords" (Rev. 19:16), so all things come under the power of his word. A fourth basis for Christ's pre-eminence is the purification wrought on the cross — "when he had by himself purged our sins." Christ made provision for our sanctification. The last argument in vss. 2-3 for his superiority has to do with the completion of the redemptive work the Father had sent him to accomplish — "sat down on the right hand of the Majesty on high." The fact that he sat down indicates that his work was completed. Just before Jesus died on the cross, he cried out, "It is finished" (Jn. 19:30).

Having stated his case convincingly, the writer goes on to cite Old Testament evidence for his claim. There are six different passages cited in reference to Christ, and one in reference to the angels. The writer may have used his structure to give further weight to his point. The one reference to the angels is sandwiched between three references to Christ on either side, so that the structure is as follows:

Christ (vs. 5; Ps. 2:7),  
Christ (vs. 5; II Sam. 7:14),  
Christ (vs. 6; Deut. 32:43),

angels (vs. 7; Ps. 104:4),  
Christ (vss. 8-9; Ps. 45:6-7)  
Christ (vss. 10-12; Ps. 102:25-26), and  
Christ (vs. 13; Ps. 110:1).

In Hebrews 2:14-18, the writer hammers out four more reasons for the superiority of Jesus. The first reason given is his identification with us by taking on human flesh (vs. 14; c.f. Phil. 2:6-9). Also, the writer mentions the redemption that Christ secured for those who were once subject to slavery because of the fear of death (vs. 15). Next, the reconciliation between God and men he accomplished is mentioned (vs. 17). Last, the temptation he faced makes him superior to the angels because he can sympathize more fully with the human condition.

In the midst of these two compelling arguments, the writer asks, in effect, "How should we then live?" "How shall we escape, if we neglect so great salvation?" (2:3). If Christ indeed is pre-eminent, and he is, then he should never be neglected. If we neglect him or his will, then our conduct belies our creed — we show that we do not really believe that he is pre-eminent.

Moseley is pastor, First Church, Durham, N.C. (formerly of Bayou View, Gulfport).

# Standing for the truth — Jesus' purpose

By Tommy Vinson

John 18:28-40

Pilate filled the position of Roman procurator from AD 26-36. He was exceedingly unpopular with the Jewish people who effected his recall to Rome in AD 36. He alienated the Jews by financing a city aqueduct project out of the temple treasury. Luke, in his gospel, gives us an insight into his violent nature when he mentions some of the Galileans "whose blood Pilate had mingled with their sacrifice" (13:1).

Pilate was the consummate secular man. He was a professional soldier who, by strength of will and obedience to his superiors, had climbed the ladder to success. In our text he represents all those who, because of preoccupation with career, or other expediency considerations, will not commit their lives to Jesus Christ.

John is careful to depict the lunacy of avoiding ceremonial defilement, while at the same time plotting the murder of an innocent man (vs. 28). Had they entered the residence of this gentile, they would have been defiled for seven days, and unable to participate in the Passover. J. Vernon McGee has observed that they wanted to observe the Passover, but killed the one who was the fulfillment of the Passover (1:29). This bloodthirsty mob had hoped Pilate would rubber stamp their prearranged conviction wrought out illegally in the predawn trials.

Much to their dislike, Pilate insisted upon do-



Vinson

## UNIFORM

ing his own examination. John is the only gospel writer to give us the details of this private interview (vss. 33-38). This interview consisted of two questions. First Pilate asked, "Are you the king of the Jews?" (vs. 33). He repeated the question again in vs. 37. Luke tells us that three civil charges had been brought against Jesus:

1. misleading the nation . . .
2. forbidding to pay taxes to Caesar . . .
3. saying he was a king (Luke 23:2).

It was this third charge which was of utmost interest to Pilate. It is obvious that Pilate was having great difficulty reconciling the character of the prisoner with the charges brought against him. Jesus answered Pilate by questioning the origin of his interest. "Are you saying this on your own initiative, or did others tell you about me?" (vs. 34). If Pilate was inquiring for himself, then he was asking "Are you a king after the Roman model?" In that case the answer was "no." If, however, he was asking a question put into his mouth by Caiaphas, then the answer was "yes," for it referred to a Jewish messianic king. Jesus' kingdom was not of the Roman style, or else he would have enlisted soldiers and raised an army (vs. 36).

The second question in this interview was "What is truth?" (vs. 38). Jesus had just made a statement that his purpose is the world was "to bear witness of the truth" (vs. 37). Rather than appealing to Pilate for mercy or acquittal, Jesus seems to be appealing to Pilate to recognize the truth concerning his person and work. His statement in vs. 37 of his "having been

born" and his having "come into the world" has definite messianic overtones. Jesus was impressing upon the heart of this secular ruler that he was no ordinary criminal paraded in front of his judicial bench.

Whether Pilate asked the question, "What is truth?" out of sincerity or scorn cannot be fully known. The tragedy is that "he went out again unto the Jews" (vs. 38) and walked away from the only one who could satisfactorily

answer his question.

Our focal passage closes with Pilate's feeble attempt to placate the Jews by offering to release Barabbas. (vss. 39-40). Barabbas means "son of the Father." Merrell Terry writes: "By strange irony, the pseudo-son of the father was released, while the real 'son of the Father' was crucified (John, Expositor Bible Commentary, p. 176).

Vinson is pastor, Crossgates Church Brandon.

## Former WMU executive nominated by NABF

McLEAN, Va. (BP) — Carolyn Weatherford Crumpler, recently retired executive director of the Southern Baptist Woman's Missionary Union, has been recommended by the executive committee of the North American Baptist Fellowship as its next general secretary.

Crumpler's selection was announced by V. Simpson Turner, president of NABF, during the March 7 meeting of the executive committee of the Baptist World Alliance in McLean, Va.

Crumpler was selected by the NABF executive committee and will be presented to a meeting of the NABF general council in Nashville May 20-22.

According to BWA spokesmen, selection of Crumpler marks a break from tradition, which has been to place a staff member of the BWA in the NABF general secretary post.

If she is elected, Crumpler would succeed Archie Goldie, director of Baptist World Aid and general secretary of NABF, who is retiring this year. If the revised arrangement is adopted, it would not be a full-time post for Crumpler, nor would she have to move to the Washington, D.C., area.

If she is elected, she then will be presented to the August meeting of the BWA General Council in Seoul, South Korea, for election as a BWA regional secretary.



# Tensions rise among east Europe's evangelicals, Catholics, Orthodox

By Mike Creswell

BUDAPEST, Hungary (BP) — As a measure of freedom returns to religious life in much of Eastern Europe, old tensions between evangelicals and the Roman Catholic and Eastern Orthodox churches have arisen again, Baptist leaders say.

In many areas of Europe, Baptists and other evangelicals are few, command little public recognition and often are considered to be cults, leading at times to problems with other church groups, especially in countries with state churches which consider all citizens as members.

In the Soviet Union, some Russian Orthodox sources have distributed letters expressing negative sentiments about Martin Luther and the Protestant Reformation. The move has created a backlash of ill will against the Russian Orthodox Church, especially among Baptist young people, reported Alexei Bichkov, a vice president of the Union of Evangelical Christians-Baptists in the Soviet Union.

"It was the same feeling we felt had disappeared," Bichkov told a group of Eastern European Baptist leaders gathered to discuss future work.

Questioned by Baptists about the new developments, Russian Orthodox leaders replied the negative material was not authorized by them. In the new day of freedom, people can speak

out as they like, the leaders said.

Some 50 million members are claimed by the Russian Orthodox Church, compared to about 250,000 Soviet Baptists. Baptists fear a move by some to make the Orthodox Church a national church at the expense of Protestants and evangelicals, Bichkov said. However, "We are happy some very influential people in Orthodoxy stand for us," he added. Baptist leaders have begun discussions at several levels to keep relations with the Orthodox positive.

Baptist leaders report similar tensions in Poland, Hungary, and Romania. Polish Baptists are concerned about increasingly close ties between the new government and the Roman Catholic Church, said Piotr Dajludziolek of the Baptist Union of Poland. The combination of a Catholic political leader, a Polish pope and a population that is 90 percent Catholic makes Baptists nervous about the future, Dajludziolek said.

Although relations among Polish evangelical pastors and some Catholic leaders continue to be good, he said, Catholic priests wield heavy influence in smaller villages where Baptists hope to begin mission work.

Baptists in Hungary also are concerned about the growing strength of the Roman Catholic Church, which has risen in stature as the Communist

Party has declined, said Janos Viczian, president of the Baptist Union of Hungary.

In one Hungarian town, a Catholic priest has forbidden citizens to attend a Baptist-sponsored crusade planned for May, Viczian said. Another priest recently refused to allow a Pentecostal pastor to lead devotional services in the chapel of a Budapest hospital, he said.

After years of repression, church groups in Hungary finally won the right to have representatives in Parliament and on a national church council. That interim arrangement ends in March with free elections. The government has promised to let the churches pursue ministry without intervention. More than 50 fledgling political parties are competing for votes, "but the Roman Catholic Church is the strongest force," Viczian said.

Tensions also exist between Baptists and Orthodox leaders in parts of Romania, Baptists report. "The Orthodox priest doesn't like to even look at Baptists. He thinks Baptists are stealing their members," said Cornel Fedor, a Baptist layman from Comanesti.

Many Romanian Orthodox leaders tend to see Baptists as a sect, while many Baptists think Orthodox leaders were too close to the hated Ceausescu dictatorship before it was overthrown.

## Lord, let me be a servant

By W. Paul Miller

... whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all" (Mark 10:43-44, NIV).

To aspire to greatness is the spoken or unspoken desire of most of us. It surely dictates the lives of success-drunken Americans. It even dictated the lives of the apostles. James and John were the first to openly ask Jesus to allow them to sit at his right and his left in the coming kingdom, but the other 10 desired the same spots! The only problem was that Jesus' concept of greatness is a far cry from ours and the apostles'. We want glory, not service! We want position, not prostration!



Miller

When the apostles couldn't comprehend Jesus' teaching of greatness/servanthood, he demonstrated the truth by taking the towel and basin and washing their feet. Finally Jesus gave the ultimate example of greatness/servanthood by submitting to the curse of the cross.

Why is it that most of us have still not learned the secret of greatness/servanthood? When I meditate on the style of Christian servanthood that Jesus desires for each of us, I am forced to re-examine my personal ambition. Must not all personal ambition be held only in the light of Christian service? If that is true, I have to re-think my business dealings, my friendships, my home. I recently read a description of a marriage that often is too painfully true. The wife said, "My husband and I have been married for 20 years. There is nothing he wouldn't do for me, and there is nothing I wouldn't do for him. That's exactly what we do for each other — NOTHING!"

We are called to be great, but greatness will only be found in a humble spirit, willing to serve the needs of others.

Give me the towel, Lord, I want to be a servant!

Miller is pastor, Mantee Church, Mantee.

## Louisiana layman to be nominated

SHREVEPORT, La. (BP) — Layman and former Louisiana Baptist Convention president Raymond T. Boswell of Shreveport will be nominated for second vice president of the Southern Baptist Convention at the annual meeting in New Orleans this June.

Former LBC president Scott Tatum of Shreveport said he and a group of Boswell's friends "believe Boswell is uniquely qualified because of his denominational statesmanship. He has served with humility and effectiveness in all areas of Baptist life without being identified with any political group."

The decision to nominate Boswell was reached "separate from either of the predominant political groups now in our convention," Tatum said. "We believe that whoever else may be nominated for this position, Raymond Boswell is the person who should be elected to serve."

When contacted by the Baptist Message, the Louisiana Baptist weekly newsjournal, Boswell said that he had agreed to be nominated. "It's always an honor to be considered for denominational service," he said. "I will not be running for the office, but I will not run away from the opportunity of service."

Boswell will not be the nominee of either side of the present SBC controversy, he said: "Southern Baptists have not authorized two political parties to decide who will be nominated for office. I believe people should come to the convention free to elect the persons messengers believe meet the qualifications for the office. People should vote for persons based on their history of commitment and involvement in denominational life."

## Harriet Barnes dies in Columbus

Harriet Mabel Barnes, 82, of Columbus died Feb. 23 at Aurora Australis Nursing Home.

Services were held at Memorial Funeral Home chapel with Bobby Douglas officiating and Robert C. Barnes and John Barnes III assisting.

Born in Marion, Ala., the daughter of John and Harriet Barnes, she graduated from Judson College in Marion, Ala., with a degree in music. She received her master's from Columbia University in physical education. She also studied at Peabody and the University of Wisconsin.

She taught physical education in Mobile, Ala., at the Girls Preparatory School. She taught five years at Auburn University and over 25 years at Mississippi University for Women. She was a member of the First Baptist Church, Columbus, director of a Sunday School department, a member of the ladies' handbell choir, and worked with the young people's mission organizations.

She had directed sports programs at public and private summer camps, including Camp Garaywa. Miss Barnes had served as president of the Mississippi Association for Health, Physical Education and Recreation.

Survivors include one brother, John Barnes of Hattiesburg; one sister-in-law, Mrs. Vivian Barnes of Birmingham, Ala.; and a number of nieces and nephews.

## Names in the news

DALLAS (BP) — C. Wade Freeman, director of the Texas Baptist evangelism division from 1947 to 1974, died March 20 in Dallas. He was 83.

Freeman was a pioneer in many evangelism emphases, including Encounter Crusades, simultaneous revivals, personal evangelism, the Texas Baptist youth evangelism conference, and partnership evangelism in foreign missions.

In the late 1940's he led Texas Baptists to involve lay people in the annual evangelism conference for preachers. By the 1950's, the statewide evangelism conference had become the largest annual meeting in Southern Baptist life.

In 1963, Freeman helped direct the Japan New Life Crusade, a forerunner of Partnership Missions that has involved thousands of Southern Baptist volunteers in overseas missions.

In 1964 in Texas, he helped direct the Latin American Crusade, which culminated in the establishment of the Rio Grande River Ministry.

Freeman also helped begin the annual Hispanic evangelism conference preceding the Texas Baptist evangelism conference.

Freeman was former pastor of First Baptist Church of Sulphur Springs, Texas.

A one-time St. Louis newspaper boy, he earned degrees from Oklahoma Baptist University in Shawnee, and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He is survived by his wife, Roena Milam Freeman; two sons, C. Wade Freeman Jr. of Washington, D.C., a retired former Baptist pastor, and Harold Freeman, professor of preaching at Southwestern Seminary; and a daughter, Mary Sue McLarry, wife of the pastor of Lake Highlands Baptist Church in Dallas.



Academy Church, Tippah County, recently held an appreciation day for one of its oldest members, Aubrey Wells. He has been an active member since 1922 and the secretary of Sunday School for over 40 years. His wife, Virginia, was a member for over 70 years before her death in 1988.

Wells was presented a golden engraved watch fob by Lyndle Davis, pastor. Special music was provided by the choir. A dinner was served in the fellowship hall following the service.

Pictured, left to right, are Mrs. Lyndle Davis, Wells, and Davis.

Don Reeves of Jackson, a junior in the Mississippi College School of Nursing, has been selected as a 1990 Fuld Fellow in Oncology and will attend two cancer conferences in Europe this summer, according to Lisa Eichelberger, dean of the School of Nursing.

Reeves will be in a group of 100 who will attend the sixth International Conference on Cancer Nursing to be held in Amsterdam, Holland, Aug. 12-16, and the 15th International Union Against Cancer in Hamburg, West Germany, Aug. 18-22. The fellowship is being provided by the Helene Fuld Health trust, the largest private U.S.

foundation supporting nursing education. Alan Trench, chairman of the Trust fund, said the Fellows are representative of America's top nursing students.

Reeves is president of the Mississippi Association of Nursing Students.

Chester Swor will speak in chapel services on the Clarke College campus, April 4 at 11 a.m.

A native Mississippian, Swor holds a B.A. degree from Mississippi College, M.A. degree from University of North Carolina, and honorary doctorates from Baylor University, Mississippi College, William Carey College, and Blue Mountain College. He is a favorite speaker at BSU conventions and Ridgecrest and Glorieta. He is author of eight books.

FORT WORTH, Texas (BP) — Six graduates of Southwestern Baptist Theological Seminary in Fort Worth, Texas, will be honored during the school's national alumni luncheon June 13 at the Southern Baptist Convention annual meeting in New Orleans.

The six, representing a variety of backgrounds and ministries, are being recognized by the seminary's national alumni association as distinguished alumni.

Recipients are Clint Ashley, president of the Canadian Southern Baptist Theological Seminary in Cochrane, Alberta; Charles Fuller, pastor of First Baptist Church, Roanoke, Va.; Marvin Griffin, pastor of Ebenezer Baptist Church, Austin, Texas; Essie Mae (Mrs. T. B.) Maston, Fort Worth; Paul Powell, president of the SBC Annuity Board in Dallas; and Scott Tatum, senior professor of preaching emeritus at Southwestern and former pastor of Broadmoor Baptist Church in Shreveport, La.

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